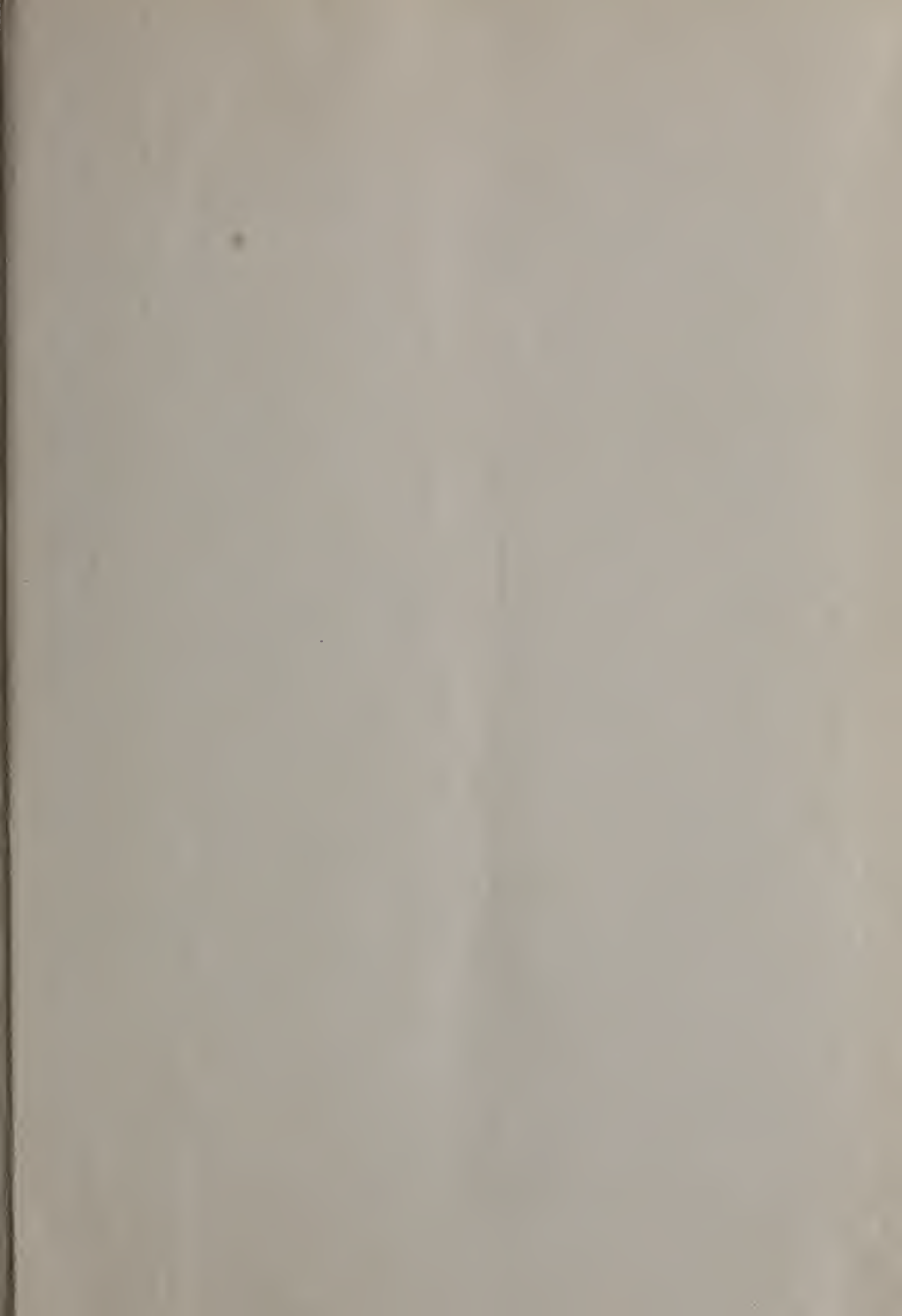


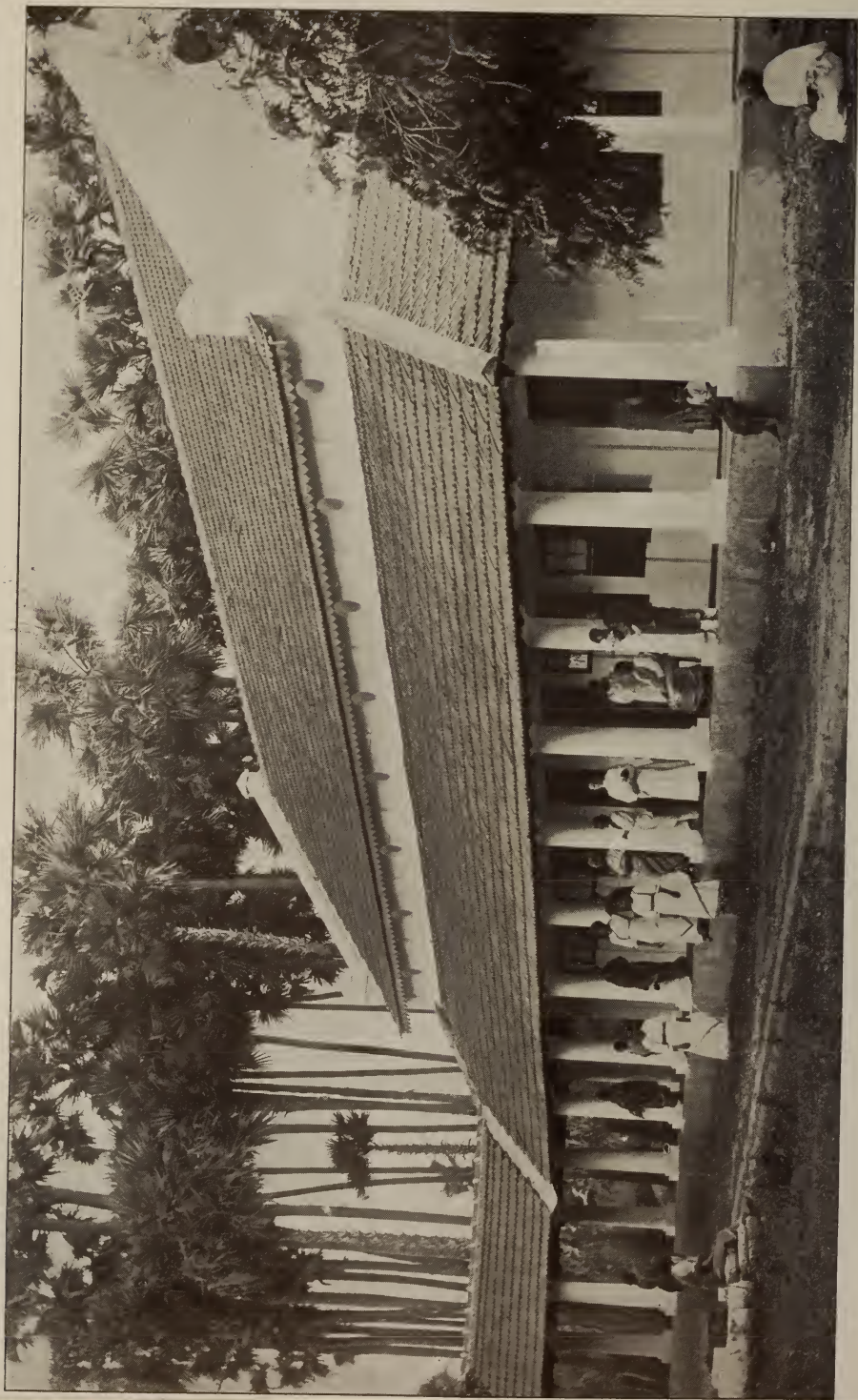
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THE NEW MATERNITY WARD OF THE MCLEOD HOSPITAL, INUVIL, CEYLON

(See page 261)

LIFE AND LIGHT

Vol. XLV.

JUNE, 1915.

No. 6

The serious illness of Dr. George A. Reynolds of Van, Turkey, has called forth much sympathy from the many friends of Dr. and Mrs. Reynolds.

Missionary As is well known Dr. Reynolds has been in this country for
Personals. more than a year engaged in raising an endowment for the boys' college at Van, while his wife remained at the station. Detained just as he was about to return to his real home by the outbreak of the war, Dr. Reynolds has given himself to speaking in many of the churches and was booked for two services in Norwich, Conn., when he was stricken with erysipelas. At the time of writing he is reported as recovering though still in the hospital.

Miss Cornelia Judson sailed from New York May 1, returning to the Japan Mission, via the Panama Canal and San Francisco. Miss Judson will join her associate, Miss Parmelee, at Matsuyama and resume her unique work in this station. We have here a boarding school for girls which is the only Christian school in the island of Shikoku where there is a population of over three millions. During Miss Judson's absence on furlough Miss Olive Hoyt of Kobe has assisted in this school. The night school started by Miss Judson over twenty years ago to give help to the boys and girls who work in factories during the day has been most useful and some of its graduates after taking further training now hold positions of responsibility in various parts of Japan. The school plant needs equipment and enlargement and for this the friends of the work are now raising a fund as a part of the Golden Anniversary Gift. The New Haven Branch has already contributed about \$1,700 for this purpose.

One of the very few to attempt to return to Turkey just at this crisis is Dr. Alden R. Hoover of Talas. Although he has had only a part of his furlough he has responded cheerily to a cable from Constantinople asking him to come back to aid in relief work. He sailed from New York May

8, going by the way of Naples, leaving his wife and children for the present in this country.

It is probable that the party now *en route* to America from the Marathi Mission includes Mrs. Mary C. Winsor of Sirur, returning after forty-five years of service in this mission.

Owing to the conditions prevailing in the regions about Constantinople few letters have come through in the last two or three weeks. Some of

Concerning Letters these for obvious reasons are withheld from publication but extracts from a few will show the spirit and eagerness of the missionaries to serve to the limit of their ability.

Dr. Thom writes from Mardin to the American Board under date of March 10: We are comfortable, unmolested, and allowed to conduct our

The Mardin work as of old, for which we give most hearty thanks. The **Hospital.** officials are kindness itself, we have not the least reason for complaint. We are exceedingly indebted for all this to our excellent



FREE CLINIC AT THE MARDIN HOSPITAL

Ambassador, who has more than captivated the hearts of the officials in Constantinople,—he certainly has at heart the interests of our work, and has been a very great help in many ways to us. We are trying in a small way to do our part in the Red Cross work so heroically taken up by the

American branch; for two months now our little hospital has been full, thirty beds or more in use all the time,—to be sure we are distant from the firing line and do not have the wounded to deal with, or at least very few of them, but we have medical work from passing troops.

Rev. H. M. Irwin writes from Talas:—

The only change in our work since last I wrote is the turning of the club in Cesarea into a hospital. The governor asked us to let them have

the building with twenty-five beds and equipment. It will be used as a rest hospital for wounded officers who are to be sent to the capital from the front, in which they may spend one or more nights in comfort according to their conditions. We were glad to do this. The club equipment has been removed to the kindergarten and the place freshly whitewashed, cleaned and curtained and the beds installed. It makes quite a respectable appearance. Just what the exigencies of the future may demand along this line it is somewhat difficult to estimate but this seems to meet present needs.

Last month LIFE AND LIGHT contained a letter from Miss Graffam written from Erzroom, showing the distress occasioned by typhus and report-

Death of ing the convalescence of the missionary circle. A little later Miss Zenger, the Sivas party, having aided in cleaning up the American buildings after the first outbreak of the disease, and in supervising the establishment of an Armenian hospital, started on the long journey back to their own station. On the way Miss Zenger, a Swiss nurse, who has been for some time in charge of the orphanage at Sivas, and who has been invaluable in the Erzroom work, fell sick with the fever. She was taken to a German hospital at Erzingan, where the American Board has an outstation, but she was not able to combat the disease and died there. Miss Graffam, our own missionary, was a member of the party and was with Miss Zenger at the time. Thus two devoted helpers of the mission, not themselves under appointment but in all ways closely associated with the American work, have succumbed in their efforts to save the lives of others,—Dr. Levon Sewny and Miss Marie Zenger.

It is a grievous thought in losing friends that their memory must fade from the minds of all save their own immediate circle. It is no small

Her Works Do comfort therefore when a way is devised by which their Follow Her. names and their achievements are defended from forgetfulness. The Woman's Board of Missions offers this solace to the Western Maine Branch by proposing to provide school buildings in Pao-tung-fu as a part of the Golden Anniversary Gift and as a memorial to Miss Morrill and Miss Gould who wrought valiant deeds in the Master's name. The beloved name of Miss Jean L. Crie is also to be associated with this memorial and now the friends of Miss Harriet E. Douglass of Waterford, Me., have taken pleasure in thus continuing the memory of her earnest and effective work as a vice president of the Branch in Union Conference. This is an Association of country churches, most of them

small, some of them receiving home missionary aid, and it is an emphatic proof of their attachment to her and to the cause of missions that they have raised \$135, which is more than sufficient to give her name to a room in this building. For more than twenty years she was at the head of the Douglass Home School for girls and next to missions she loved teaching. Her friends will have joy in the thought that their efforts will help to carry on the two enterprises which were nearest to her heart,—foreign missions and Christian education; and will believe that this will make even more complete her happiness in the place of heavenly rest.

C. A. E.

There is considerable demand for the Peace stamp, which has an artistic design, showing a woman with an olive branch, her head outlined against the world. It is delicately colored
The Peace Stamp and outlined against the world. It is delicately colored
Peace Prayer. in gray and green. Price ten cents per hundred.
 "A Woman's Prayer for Peace" is now printed on a small card and is sold separately at fifty cents a hundred.

Missionary Pictures. Have you secured them? We still have some of the sheets showing about fifty of the faces of our missionary women. These may be bought for fifteen cents a set or separately at a penny a sheet. The supply is nearly gone.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM APRIL 1-30, 1915

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
1914....	\$16,201.17	\$130.75	\$16,331.92	\$1,810.85	\$269.11	\$2,312.60	\$20,724.48
1915....	15,635.26	366.00	16,001.26	17,234.33	136.90	2,000.00	35,372.49
Gain....	.	\$235.25		\$15,423.48	.		\$14,648.01
Loss.....	\$565.91		\$330.66		\$132.21	\$312.60	.

OCTOBER 18, 1914-APRIL 30, 1915

1914....	\$60,907.99	\$2,380.66	\$63,288.65	\$29,712.68	\$1,382.48	\$26,735.20	\$121,119.01
1915....	59,775.66	6,672.13	66,447.79	25,087.01	1,525.78	13,950.65	107,011.23
Gain....		\$4,291.47	\$3,159.14		\$143.30		
Loss.....	\$1,132.33			\$4,625.67		\$12,784.55	\$14,107.78

Program for Northfield Summer School, July 8-15.

Thursday, July 8

7 P. M. Registration.

8 P. M. Opening service with short talks by Mrs. Peabody, Chairman of the Committee, and by the leaders of classes.

Daily schedule (except Sunday and Thursday).

9 A. M. Bible Class, led by Rev. Charles E. Erdman, D.D., of Princeton Theological Seminary.

Bible Classes for Camp girls, led by Miss Elvira Slack, Mrs. Stephen Herben and Miss Case.

10 A. M. Hour of Methods, in charge of Mrs. Charles H. Burnham, president of Springfield Branch.

Normal Mission Study Class, led by Miss Mary Peacock.

Study classes for Camp girls, led by Mrs. W. H. Farmer and Mrs. Cronk.

Methods for children's societies, led by Miss Nellie Prescott.

11 A. M. Prayer service.

11.15 A. M. Lecture on *The King's Highway* by the author, Mrs. Helen Barrett Montgomery.

12.10 P. M. Choir practice.

6.45 P. M. Round Top Service, especially for young women.

7.45 P. M. Missionary addresses in the auditorium.

Sunday

9 A. M. Bible classes.

11 A. M. Church service.

6.45 P. M. Round Top.

7.45 P. M. Missionary addresses.

Thursday, July 15. Closing service at noon.

Special Features.

Missionaries "at home" on the lawn every afternoon.

Congregational Rally Saturday afternoon.

Festival of the Spirit of Northfield Monday or Tuesday afternoon.

Missionary Rally Monday evening.

This week at Northfield will give you a full supply of material for your year's work, happy fellowship with other workers in search of the same reinforcement of body, mind and spirit, and a better opportunity to live more truly in the great world in which God lives.

The Thirty-second Annual Meeting of this well-known association of foreign missionaries will be held at The Sanitarium in Clifton Springs,

International Missionary N. Y., June 23-27. The general topic of the Union. program is "The Call of God to the Church of

To-day." All foreign missionaries of any evangelical denomination are entitled to the hospitality of The Sanitarium during this week; also missionaries under appointment. Applications for entertainment should be sent at once to Mrs. H. J. Bostwick, Clifton Springs.

TWENTY-FIVE DOLLAR PRIZE OFFERED

The Finance Committee desires to issue a stimulating leaflet on the subject of legacies and offers a prize of \$25 for one suited to its purpose. The subject should be treated inspirationally from the standpoint both of the testator and of the Board. The satisfaction to the testator in feeling that, through her generosity, the work in which she is interested will still be carried on after her death should be brought out, as well as the benefit accruing to the Board.

It is the policy of the Woman's Board of Missions to divide all unrestricted legacies under \$10,000 into three parts, so distributing the use of each legacy over three years, and to apply them to such needs of the work as are not met from contributions or the income of invested funds. Some friends have provided in their wills for memorials in the form of permanent funds, the income of which is designated for some specific part of the work or is left for use at the discretion of the Executive Committee. Such a fund amounting to \$20,000 has recently been received.

The manuscript should be typewritten on one side of the sheet and should contain not more than 1,000 words. It should be unsigned, the author's name accompanying it in a sealed envelope. It must be in hand by September 1, and should be sent to the treasurer, Miss Sarah Louise Day, who will be glad to give further information if desired.

The Christian Women's Peace Movement is issuing a call to all missionaries of the Cross and all interested in the Kingdom of Christ upon earth to observe Sunday, July Fourth, as a Day of Prayer. It is believed that in many lands there will be large gatherings both of missionaries and of the native Christians in the observance of this day. The following topics are suggested for use:—

- For men at the front; for the wounded and dying;*
- For all who minister to the sick and wounded in physical or spiritual ways that they may manifest more and more of the skill, sympathy and faithfulness of Christ himself; for women at home; for all widowed or orphaned by war;*
- For all rulers and those in authority; that those who control the fate of nations may be actuated by the spirit of Jesus;*
- For the President of the United States and his counsellors that they may maintain the principles of peace in this nation;*
- For the federation of the world; for the organizations which make for world peace that they may be preserved amid the perils of war, and may emerge from its discipline into more effective service;*
- For the Christian Church in all lands that its members may so exert their influence in prayer and in life that many may be won to their Master; especially for the native church in mission lands that its pastors and leaders may not be confused by false ideals, but may be governed by the principles of righteousness and love;*
- For the great missionary organizations, especially for those of countries now at war, that their missions may be sustained, and that the work of making Jesus known may not falter, but may be reinforced by the generous giving and adequate support of all Christians;*
- For all missionaries that they may be able to rise above the distress and humiliation of the present, and may proclaim even more steadfastly the gospel of Peace upon Earth; Good Will toward Men;*
- For all mothers and teachers that they may be faithful in educating the children in the governing motives of peace;*
- For fathers and brothers that they may be kept from the hatred and selfishness which bring about international strife, and may promote in business life those plans which will speedily result in a permanent world peace;*
- Finally, that the spirit of Jesus may descend upon the world; that love may drive out hate, and that a new and lasting brotherhood may prevail upon earth.*

For five years the Woman's Association of the Central Church, Brooklyn, N. Y., has succeeded in reporting a list of 100 subscribers to LIFE AND LIGHT. This year out of a membership of 106, the Life and Light Club numbers 100, with all dues paid. This remarkable showing results largely from the efforts of Mrs. Abby V. Duncan, who has acted as solicitor during this period.

THE MORAL EQUIVALENT OF WAR

BY ALEXANDER DUFF

Extracts from an Address given in Exeter Hall, London, in 1853

AFTER referring to England's victories which culminated at Waterloo, Dr. Duff said: "But England has had other battles, and other warriors, and other exemplars, nobler still,—nobler still in the eye of Heaven. And it is to these that you are now to look, when invited to enter on a nobler warfare—a warfare not physical or material, but moral and spiritual; a warfare not with humanity itself, but with the evils that plague and exulcerate it; a warfare not with men's persons, but with their ignorance, their follies, their errors, their superstitions, their idolatries and their deadly sins; a warfare with the springs and causes of all other warfare; a warfare whose ends and issues will be, the extermination of these springs and causes with their fatal consequences; . . . a warfare one of whose richest trophies will consist in men's beating their swords into ploughshares and their spears into pruning hooks, in nation's not lifting up sword against nation, neither learning the art of war any more! And if, in entering on a warfare so high, so holy, so heavenly, and yet so arduous, a warfare with legions of foes that have stood their ground for thousands of years, won a thousand victories, entrenched themselves behind a thousand battlements, and reared their standard on a thousand fortresses that frown defiance over the nations,—if, in entering on a warfare so terrible, ye are apt to be dispirited and cast down, lift up your eyes and fix your gaze on the luster of former renown.

"In the hour and crisis of England's peril, the greatest of her naval captains hoisted the watchword of death and victory, in words familiar but immortal,—'England expects every man to do his duty.' In this hour of crisis, not of England's peril merely, but of the world's agony and travail, well may we raise the standard, emblazoned with the watchword, 'The Church of Christ—Christ himself, the great Head of the Church—expects every man, every professing member and disciple, to do his duty.'"

As we go to press the world is waiting for the word to be spoken by the United States in answer to the tragedy of the *Lusitania*. Never since the days of the Civil War has the President stood more in need of the prayers and staunch upholding of all Christian people.

A GRAIN OF WHEAT

BY E. R. A.

"If, in our daily course, our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice."

The Lenten vesper service was over and in the golden light of the spring late afternoon the friends were walking thoughtfully homeward. The text for the brief meditation to which they had just listened was the Master's word: "Except a grain of wheat fall into the ground and die it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal;" and the searching words of the preacher had pressed home the truth in a way one could not forget.

Among the worshipers were two young women who had been friends from childhood. Isabel had been married a few months before and her heart and time were filled with the joys and the cares of young matronhood, while Miriam, her friend, still heart-free, was the much admired and sought-for center of a wide circle of friends. Both were earnest girls and the message of the day had stirred their hearts, and given them a vision.

"Strange, isn't it," said Isabel, "that we never even thought before how beautiful is the true meaning of the word *sacrifice*, just to 'make sacred'!"

"Yes, our schoolgirl Latin should have taught us that. But how we have degraded the word! we speak of a sacrifice sale, even of sacrifice in a ball game, and a hundred other things, all making it seem hateful and unworthy. But to 'make sacred,'—to what better use could we put a treasure?"

"It surprised me too, to learn that Jesus spoke of sacrifice only twice, so far as we know, and both times minimizing its importance."

"But His whole life was a glorious example of devotion, of the highest that sacrifice can mean," said Miriam, pondering, slowly.

"And if we are Christian, if we mean to be like Him, we too must 'make sacred' all that God has given to us," added her friend.

"Isn't that the reason why the world is still in such darkness, that Christians haven't known, or haven't obeyed the law of making all things sacred? It startles one to think that we, Christians, the church, are

largely responsible for 'all the burthen of the mystery, . . . of all this unintelligible world.' Such unspeakable, unthinkable misery,—and it all might have been saved had Christians been Christlike, willing to lose their life, and so gain, and give, life eternal."

"True enough," replied Isabel, "why is it, that when we know the right so well, we fail to do it. Why do I think more often of my house and its furnishings than of the needs of human souls? I plan for a new picture here, some added ornament there, and forget that girls are growing up in ignorance and sin for lack of what I might give. Why do I?"

"It ought not to be hard," responded Miriam, thinking aloud, as one can with a friend, "to give for the sake of our dearest Friend, who gave all for us, and who has given us all that makes life good. When we think of His gifts to us, and of all that it has cost the generations to pass on to us the knowledge of those gifts, nothing that we can do in return seems enough."

The light had faded somewhat and the great soft evening star was looking down on the friends, as they neared the home of Isabel.

"It isn't quite time for Robert yet," said she, "walk around the square with me, and we will talk it out practically a little. What shall we make sacred and how? It must be a 'living sacrifice' to be well pleasing to God, not the mere indifferent giving up our superfluities. Have you any plans?"

"Only vague ideas. I do see clearly that I must readjust my time if I make it sacred; not that my days have been empty—" "I should say not," cried her friend, "it is always a wonder that you can go to so many places and be in so many things, with only twenty-four hours in a day."

"But the good has been the enemy of the best. I must take time to practice the presence of God, to speak to him, and even more, time to listen to him. Then I'm sure He will reveal to me new ways of service, opportunities which hitherto I have been too busy to see. So many are needing a share of my blessings—I must find a way to give them a portion. That is what comes first to my mind; and what will you do?"

"To me the question is how to make sacred my money," the young wife answered. "You know that we must live on Robert's salary, which is enough to give us all we need and more. But where to draw the line between necessities and luxuries is sometimes a question. Nor does it quite satisfy my conscience to give a tithe. Two hundred dollars from our two thousand leaves eighteen hundred for us two. Can we spend all of that just for ourselves, and still feel that every one of those dollars is

made sacred? It is easy enough to use it all. Friends were most generous in our wedding gifts; of silver and glass and linen, pictures and bric-a-brac I have an abundance, yet I see something for the house which tempts me every time I go to the shops. And I love to entertain, to gather my dear elders, and the girl friends, and Robert's cronies too—that pleases him so much. Every year, too, the fig leaves are more enticing, and if one would not be a dowdy the bills for the dry goods grow. We must have our good vacation together, with a few days of travel that each year may bring us real gain—and so, on and on. The dollars are all gone before all the calls are met. But when I read in *LIFE AND LIGHT* the needs of the women and children in non-Christian lands, when I see how the cause of Christianity and even of civilization is held back by the ignorance and superstition of those women, who do not know enough to welcome the gospel which would cure their woes, then, all my house and its claims seem of small consequence, and I long to give every possible dollar to help that great need. I'm ashamed to confess, too, but you probably know it already, that ever so many times I do a thing in an elaborate or costly way, that I may equal or outdo some one else, perhaps some one with ten times my resources. It is a mean, shabby motive, but it is there, shame to me."

"Then the others, consciously or unconsciously, want to outshine you, and so the race goes on, and the one glorious opportunity of service, and of growing like our Master, who came to minister, is crowded out of sight. Small wonder that, after all these years, so many women, even Christian women, stand aloof from missionary activities, and the nations still sit in darkness."

"Here we are at the house again and there comes Robert this minute," said Isabel. "Good night, dear Miriam. We must both ask for wisdom, and for love, that we may know our duty and have the heart to do it."

The friends parted and alone with God each sought the revelation that should make clear to her the path of sacrifice, and to each came the vision according to her need.

As the years went by each wrought out her

"creed of creeds .

In loveliness of perfect deeds,"

and to each one the joy of sacrifice came more and more fully. Isabel has gained the clear vision that sees things divine and human in their true proportions, and so is able to make her home what all homes should be, a place of peace and cheer and inspiration. *Things* are never in the

saddle there. Simple in attire, allowing nothing that clutters in the household, the passing years add to her face the radiance promised to those who look unto Jehovah. Her children call her blessed and are growing to be sure that the joy of life comes in its fullness only to those who sacrifice.

Miriam heard the call for workers in foreign lands, and joyfully she responded, "Here am I, send me." All the quick sympathy and manifold grace that won her countless friends here has found ample scope among the daughters of sorrow who turn to her in needs of a thousand kinds. She will never believe that she has lost any good by going as a missionary though some speak of her as "sacrificed." "What better thing could I do," she asks. "Do we refuse to give up rags for seemly raiment, a hut for a palace, starvation for plenty, dross for jewels and gold? To sacrifice is not to lose, to destroy, but to make sacred, to glorify. It is only because we are sordid and selfish and cowardly that we shrink from it, and we ought not to call ourselves Christian, or pray the Lord's Prayer till we are willing, nay, eager, to sacrifice—to make sacred all that we possess, time, money, life itself."

If the grain of wheat fall into the ground and die it is only that it may be multiplied a hundredfold. If we *sacrifice* all that God has given us he surely will give back abundantly all that we need, and with the gift, himself, most precious of all, the only possession that can satisfy these restless, hungry hearts. He that hateth his life in this world shall keep it unto life eternal.

The Board of Missions of the Protestant Episcopal Church is raising an Emergency Fund of \$400,000 for the anticipated extra demands of the *One Day's Income* present year in its foreign fields. To this end it is for Missions. asking that each member of the church should contribute as an extra gift at least the equivalent of one day's income before June 1. A layman in responding to this call says: "In view of present world conditions is it enough for the Board of Missions to say, 'There ought to be no retreat'? Should it not rather declare, 'There must be an immediate and determined advance'? Does the Board ask enough of us churchmen? Are we not able to provide all that is necessary?" In conclusion this man offers to give the income of one day for each of the next twelve months in addition to his usual gift.

Among the responses received already, as reported in *The Helping Hand*, are an offering of \$10,000 from officers and members of the Board and a pledge of one day's income from each of the employees at the Church Missions House, while the missionaries on furlough pledge the same.

TWO CHRISTIAN HOSPITALS IN CEYLON

BY THOMAS B. SCOTT, M.D.

THE Green Hospital, with its central plant at Manepay, and its branch at Karadive, is the direct continuation of the medical work in Ceylon begun by Dr. John Scudder in 1819 under the American Board. When the occasion arose for a distinctive name, the Ceylon Mission delighted to honor Dr. Samuel F. Green who for two decades, in the fifties and sixties, gave invaluable service in raising up men for the ministry of healing.

The McLeod Hospital for Women and Children, at Inuvil, had its origin as the child of the Zenana and Bible Medical Missionary Society, through the indefatigable efforts of the Misses Leitch, but was adopted in its infancy by the American Board in the nineties.

Green Hospital, as a general hospital, is under the care of Dr. T. B. Scott and (Mrs.) Dr. Mary E. Macallum Scott. For twenty years the influence of the hospital was probably doubled by the efficient, loyal assistance of the late Dr. K. Moder. A. Suppiah Curtis, a Tamil gentleman of rare virtues.

The McLeod Hospital, as its full name suggests, is for women and children only, and is very popular. Here, Dr. Isabella H. Curr is in



DR. NALLAMMA MURUGESU
Dr. Curr's associate in the McLeod Hospital

charge, but ably assisted by Dr. Nallamma Murugesu, the first Tamil young woman of Jaffna to obtain a medical education.

The stock question, "How many beds have you?" is usually a fair guide to the number of patients accommodated in a hospital. To this test question, the reply would be, Green Hospital has fifty beds and McLeod Hospital has sixty. But in a land where it is still possible to "take up thy bed and walk," a pillow and a mat readily multiplies the number of beds. In an epidemic of fever, last year, the McLeod Hospital had over two hundred in-patients in a single day.

Two thirds of the 1,230 in-patients of the Green Hospital in 1912 were women and children. The McLeod Hospital in 1914 had a total of over 2,000 in-patients. Besides this hospital work, each institution maintains a large out-door dispensary practice, and at the same time, makes many visits to the sick in their homes in the villages. To be the Master's representative in bringing healing to these multitudes, is a privilege and a joy, and from the physician's point of view, alone, is well worth while.

But to the seventy sent out on their mission, Jesus said, "Heal the sick . . . and say unto them, the Kingdom of God is come nigh unto you." When it is understood that, in the effort to make disciples, it is necessary to repeat the message of the gospel many times for its intelligent acceptance, the value of the opportunity the hospital provides is self-evident. Especially is this true for the average uneducated villager.

A feature of both hospitals, perhaps not uncommon in the East, but unknown in America, is that friends of the patients are permitted to remain with them. In a recent visit of the Governor of Ceylon to the McLeod Hospital this feature of the work was favorably commented upon; and on a previous occasion his predecessor in office recorded in the Green Hospital Visitor's Book, "The custom of permitting the friends of the patients to accompany them is unique in my experience, but seems admirably suited to the circumstances." This custom had its origin, on the one hand, in the reluctance of the friends to trust their sick to the care of strangers, and, on the other hand, in the fact that in the early days we had no nurses to assist us. As the assistance given by the friends includes the preparation of their food, the large number of kitchens, as a part of our building plant, will surprise no one. Incidentally, this increases the number of friends in attendance, but makes for economy of maintenance. The sick woman brings a sister, a cook, and if she has little children dependent upon her, these too come along. "What an unspeakable nuisance!" I hear the trained nurses say, if I am

fortunate enough in having any such readers. Yes, it is a bit trying at times from the point of view of order, and discipline, not to speak of cleanliness, but one learns, in time, that all these desirable things are, after all, only relative, and can be dispensed with if occasion demands. *Begun through necessity, we continue the custom from preference, because it multiplies fourfold the number of interested, sympathetic persons to whom we may repeat the story o'er and o'er.* Herein lies the compensation, herein lies our invaluable opportunity, for it will be readily understood that very often the friends are better able to hear with patience than the sick.

To give their undivided time to the work of preaching, we have appointed Bible women to each hospital. In the Green Hospital we



THE BIBLE WOMAN AT GREEN HOSPITAL

have, in addition, an evangelist and a blind reader. The latter often secures a hearing for the Word by the novelty of the manner of his reading.

But lest the message fail to reach some because the speaker is paid to preach, it is understood that each assistant or nurse shall as occasion offers bear witness to the Christ. And so all day long—from the early morning prayer meeting with the helpers, through the various meetings for out-patients, and in-patients, conversation with individuals, stories of Jesus to the little ones, memorizing of Scripture or simple lyrics by older ones, prayer with the man on the operation table, with the woman who draws

near to the Valley of the Shadow, or an outburst of thanksgiving with one who goes home, well, ending with a brief song and prayer at the end of the day that through the silent watches the sick may be guarded and granted rest, we try by all means to speak the message.

And not in word only but in deed, do we seek to commend the gospel. Like corporations, government hospitals have no souls. But the mission hospital brings to the patient a touch of human kindness, a look, a word



DR. T. B. SCOTT IN THE HOSPITAL LABORATORY

of loving sympathy, that teaches the spirit of brotherliness, and breathes into unwilling ears, it may be, the message that the Father knows and cares for his children.

In 1893, Mrs. Dr. Mary Scott, in beginning her medical work, found it necessary to find some capable interpreter, and to her surprise, possibly, but nevertheless, her delight, she found that one had been prepared. A graduate of Uduvil Girls' Boarding School named her daughter Eliza Agnew in token of her love for the American principal. When this daughter nursed her mother through a lingering illness, it was

borne in upon her heart that she should study to be a nurse. There was no nurses' class. No lady medical missionary had as yet come to Ceylon. But with a strong purpose of heart to be a nurse, if God opened the way, she refused offers of marriage though her friends stood amazed. When Dr. Mary Scott in her quest some years later found her, it required no argument to persuade her to accept. Custom held up her hands in protest, "It is never so done in our country," when this unmarried young woman appeared in public. But purpose of heart prevailed, and Eliza Agnew soon proved herself so efficient, and withal behaved herself so wisely, that the departure from custom was condoned. Thus did the pioneer nurse come into her own. Possessed of a strong body, of good social standing, well educated, and with a strong purpose in life, she made a worthy precedent. Within a year, another young woman was found, and Dr. Mary Scott opened the first nurses' class in our Ceylon Mission. To-day we have most promising nurses' training classes in both hospitals.

But do my readers know that for several years the American Board has sought for a nurse to become the superintendent of the largest of these two schools at the McLeod Hospital? It surely is not too much still to hope that the Lord has prepared some one for this splendid opening for service.

The medical work itself differs little from medical mission work elsewhere but the unusual development of one department of work has gratified us. When in '94 we proposed a maternity ward for our proposed new hospital our Tamil assistant smiled a superior smile at the enthusiastic young physician's vision. We might go to them but expect them to come to us—impossible! But again the popular expectation has been found wanting. The maternity ward at the McLeod Hospital was found insufficient, and Dr. Curr received funds from the same people equivalent in value to thirty-six thousand days' work, and opened in 1911 a beautiful new maternity ward. Dr. Curr has found a loyal and efficient assistant in this department in Miss Muttupillai who received her first training in the Green Hospital, but has been associated with Dr. Curr since the opening of the McLeod Hospital in 1898. Three years have passed, and



DR. MARY E. SCOTT



SICK ROOM IN THE UDUVIL GIRLS' SCHOOL WITH ATTENDING NURSE



DOCTORS AND NURSES OF THE MCLEOD HOSPITAL

On Dr. Curr's right sits Dr. Murugesu, and next to her Miss Muttupillai

recently the same public wishing to set up a worthy memorial to a popular government official, voted that it should take the form of another ward at the American Mission, McLeod Hospital for Women and Children.

In conclusion let me speak of yet one more encouraging feature, developed in spite of public opinion. In 1893 we found on entering the mission that it had long been the custom to give medical aid free of charge. For reasons that we shall not take time to state, it seemed good to us to require payment for treatment as each was able. An uphill task for years . . . it now no longer is a task, but cheerfully, nay at times joyfully, the people give their help in cash, and the work of the two hospitals is eased thereby.

A GLIMPSE OF OUR GIRLS IN SPAIN

BY MAY MORRISON, BARCELONA

THE new year is now well started and school life has been going on with us with much enthusiasm. The awful scourge of typhoid fever finally came to an end and the families who prolonged their summer outings for fear of coming back into the typhoid have been returning gradually this last month, and we have back with us a number of old pupils who did not enter until January. It has been pleasant to see their enthusiasm at being back again. Others are returning with cropped heads to testify to their own share in the fever, but we have been so thankful that none of our own girls were among the thousands who have succumbed to the typhoid in Barcelona this winter and that we had not a single case among our boarding pupils. Like so many people in every land, our girls have been going on with their knitting work for the soldiers, and considering the very little leisure time they have, they have really accomplished a great deal. We expect to send off our last shipment of it this week, as the weather will so soon be getting warmer, and it does not seem worth while commencing more. I suspect as spring comes on the fighting will become much more intense so that the relief from the weather will be more than offset by the wounded and killed. War means suffering, first, last and always.

We had two entertainments in January, both by the girls. The first was *El Medico a Palos*, a little comedy by Moratin. One of the younger Spanish teachers helped them to get it up and they enjoyed both the preparation and the giving of it. You know how naturally these girls like

acting. A little later in the month we had a concert which was not so much fun for the participants, but, like a bitter tonic, very stimulating. It was given by the violin pupils and all but the very beginners and the very most advanced of the piano pupils. The most advanced are to have a recital of their own a little later in the year and we thought the comparison might be discouraging. For weeks beforehand the pianos were kept working at full speed, but the results quite justified the work, for the concert was a very pretty one and the girls took part with great dignity and self-possession. Our violin department is a comparatively new one and this was the first occasion that the violin numbers have had a real part in the program.

Our library (the Mary L. Page Memorial) has been growing not only in numbers this last year but also in its sphere of usefulness. Our friends in Barcelona, especially those of the English and American colonies, have waked up to its attractiveness, and we have been glad to show them the pleasant room and to have them enjoy its privileges. They have almost without exception expressed surprise at its extent and scope and have all been pleased with its pretty sunny quarters.

One of our most recent additions to the school is a daughter of the Director of the German Band, a typical little German with flaxen hair, blue eyes and pink cheeks. With English girls, French, Italian, American, Swiss, Boer and German, as well as the Spanish students, who are of course in the large majority, you can see we have need of the strictest neutrality in our discussions of the war. The Camp Fire girls are taxing their ingenuity—and ours—these days in hunting lucrative employment. They must each earn an average of fifty cents for their dues, and as only earned money is admitted and working time is very, very scarce, it is mostly coming in by way of errands at one cent each. You can see how many errands that means.

The following is taken from the address of a recent tourist:—

WORLD TRAGEDIES

1. Two hundred and seven million bound by caste, means—Hinduism.
2. One hundred and forty-seven million permeated with Atheism—Buddhism.
3. Two hundred and fifty million chained to a dead past—Confucianism.
4. One hundred and seven million under the spell of fatalism—Mohammedanism.
5. Eight hundred million sitting in darkness—Paganism.

REACHING THE GIRLS AT OSAKA

BY AMY E. MCKOWAN

Last year when I came to the Baikwa there were only two of our students who were doing any kind of Sunday school work and I was told that it would be very difficult to find others who would be willing to do anything. However, I waited quietly for a few months while I studied my pupils. I opened a Bible class for schoolgirls in the Umeda Church which is the nearest one to the school, and gradually a few of the girls began to come. After about six weeks the primary class in that Sunday school was left without a teacher and no one could be found to take it. Pastor and superintendent appealed to me and I finally chose two of the best girls in my class and they agreed to take it if I would help them. Thus was formed the nucleus of my normal training class which meets every Thursday afternoon for an hour and a quarter. The fact that these two girls were able to make a success of a class of between fifty and sixty children interested and encouraged others, and when in April I asked for volunteers to enter the class to prepare for teaching in a Sunday school which I expected to open in June, five more responded. This was enough to begin with, and we started in with the Sunday school in a small rented house in a thickly populated district about five minutes' walk from the school. The first Sunday we had about forty which gradually increased to one hundred, but the summer vacation caused a drop and now we have an average of from sixty-five to seventy-five. In name I am superintendent, treasurer and several other things, but when it comes to the actual work, the girls take turns in taking charge of the opening and closing exercises and all such work. Miss Ward teaches a class composed mostly of some of our first year girls from the dormitory, but my work is done in my normal class on Thursday. And on that day I do "break my bones" as we say in this country, for an hour's teaching in Japanese with my limited knowledge of the language is no light task. However my class has grown to sixteen who are now teaching in various Sunday schools throughout the city, and during the past month more requests for teachers than I could possibly fill have come in from the various Kumiai churches of the city. Several Junior girls have entered the class this month and are being used as assistant teachers in some of the larger schools, so that we now have twenty of our students at work in place of the two of a year ago,—that is about ten per cent of our girls. But the most gratifying result of the work has been in seeing the spiritual development of the girls engaged

in it. At our students' day of prayer in January eight girls expressed a desire to receive baptism, of whom six are members of my normal class and the other two of my Sunday Bible Class.

VISITING THE HOMES

One day a very nice looking woman came, bringing her little boy to the Sunday school, and when she was leaving she told us her name and address and asked us to call. Miss Ward and I did so and were most cordially received. When we asked if she were a Christian, she replied, "Yes, I am indeed in my heart, though it might not seem so to you, for I very seldom go to church." On our inquiring as to the reasons for that



THE FLOWER TEACHER AT WORK

she said that she had been baptized while a girl in a Christian school in Tokyo, but that since her marriage her husband had not cared to have her keep up her Christian connections and her mother-in-law was directly opposed to it, and as in this land a mother-in-law's word is law we could understand her position. However, during our visit the mother-in-law came in and seemed very pleased to see us and asked us to come again. In January we were having a special women's meeting in the Umeda Church in connection with the present Evangelistic Movement, and so I went again to call and ask the lady if she could go to the meeting with me. She said that she would and she thought if I gave her a special invitation the mother-in-law would go too. Before I left that day they

had both promised to go and on the day of the meeting I called for them and for the first time in her life that old woman of eighty entered a Christian church. She was very much interested and has promised to come to the next meeting which will be at our house on Wednesday of next week. At one of the special night meetings I saw two of the grown-up sons of the house and the whole family have been very friendly whenever I have met them.

In another case, a Christian mother sent her children to our Sunday school because her own church was too far away for them to attend regularly. In this house the husband was not a Christian but the mother-in-law was and for years these two women had been working and praying for the conversion of the house master, but with no apparent result. They could not even persuade him to attend a meeting. But he is fond of music and his children told of the songs, and one night he came to a Tuesday night service which Mr. Allchin holds in our Sunday school, which is called the Kitano Kodiwan. The man was interested in the singing and has been several times since to special meetings there and in the Umeda Church.

Had I more time for calling I feel sure there are many homes where I could reach the mothers through the Sunday school children, but with twenty hours a week of English teaching in addition to a normal class and Christian Endeavor conducted in Japanese and a Sunday Bible Class in Japanese, I find my time fairly well filled, especially as I am still struggling over what is known as the Higher Course in Language Study and hope to be ready for an examination in it some day.

A NEW SPIRIT AMONG CHRISTIAN ENDEAVORERS

During the past three months there has been a new spirit visible among our girls—a desire to really study the Bible and to understand the “Christian way.” Up to the first of March we had in our Senior Christian Endeavor Society twenty-five active and twenty associate members. At a special meeting on March 5, one of our first surprises came in preparing for the meeting. One of the fourth year girls who always attended regularly and is a member of my Bible class, but who had persistently refused to take any very active part, volunteered to lead the meeting. Of course we were delighted as we knew that nothing but strong conviction and love of Christ could have overcome her inherent shyness. Her opening prayer by its earnestness and depth of feeling revealed the distance she had traveled spiritually in the last few months. At the close of that



MISS MCKOWAN AND THE NINE BAPTIZED GIRLS

meeting we had forty-eight active members and no associate ones, and thirteen girls who had expressed a desire for baptism. Of these latter there were three whom we felt, after examination, ought to wait and study more; one met such opposition at home that she yielded, the other nine were baptized in our Kitano Sunday school building on Sunday, March 21. Eight of the girls have been members of one or the other of my Bible classes during the year. The accompanying photograph shows the nine taken the day after the baptismal service. The fact that all of them came from non-Christian homes adds greatly to our joy in having won them.

Our Kitano Sunday school is also growing rapidly. In fact for some weeks the building has been filled to overflowing some ten or fifteen minutes before time of opening. Fortunately for us a house almost double the size, only a few doors away, was vacant, so we have rented that and are having some repairs done with the expectation of moving in about the middle of next month. This Sunday school is proving a great blessing to the Baikwa, for the fact that the girls claim it as theirs, and are doing all the teaching in it, is developing in them a fine spirit of helpfulness and desire for work.

I would like to receive from some of the Sunday schools the large picture rolls which are used in the primary departments at home. I have only a very few, as I am so new at the work out here, and they are a great help, not only for junior classes but for senior classes as well.



CAMEL-BACK BRIDGE

PEKING CHARITIES

BY BERTHA REED

Among the many forms of social service carried on by the missionaries in Peking, our readers will recall the visiting of the factories where 1,800 women are employed in making the khaki uniforms for the Chinese soldiers. In a recent letter Miss Reed describes the condition of these women and the relief afforded by the gifts of warm garments. She says that these women listen most attentively to the message concerning the Glad Tidings of the gospel as given by the missionaries and the Bible women and that the overseers seem quite willing that these visits should continue.

We found that many of the women who sew on soldiers' clothes at the Old Granary had very poor clothing themselves. Very many would have only one warm garment, the upper one, and the rest would be of one thickness of cloth, and ragged at that. Some had only a thin outer garment to cover the rags underneath. And that for zero weather! A sum of money was given us by the Old Ladies' Home to use for clothing for them. That institution is supported by contributions from foreigners in Peking, in the Legations or in business, and they fortunately had something to spare this winter. It was very carefully spent so that a sum equal to about \$42 bought 157 wadded garments. They were secondhand garments and just a few of them were thinner, but nearly all were for winter wear.

Next our Bible women went to these poor homes to see their condition before giving out the garments. They found very pitiful conditions, families where almost no one had warm clothes and where food was very scarce. I was surprised to find how many there were where this work in the Granary was the means of supplying food for all the family. There were widows with children who had only this work for their support. The women had to plan carefully in giving out the clothes. At first they

went around with some in a cart but that method had difficulties and later they gave out marked slips of paper and had people come and get their garments. We were indeed thankful to have this method of helping them. The pity is that there are still so many in need.

Many of these poor families are Manchus who have lost their allowance from the government. That change seems inevitable, but a hard feature of it is that when these people are ready to work there is nothing for them to do. There are no factories, nor mills, nor any sort of work for unskilled labor. They try to pull a rickshaw or to sell things at a little street stand but can hardly make anything at these things. Sometime there surely must be more industries established here for the great number of those who need to work.



SUMMER PALACE GROUNDS

To a very high degree United States influences have awakened the East. In the south of Asia the United States Government in the Philippines established within the zone of ancient despotism, has been the greatest factor, as an example government, in the awakening of the East and in thus overthrowing or undermining the old despotic governments, which for centuries have been a peril to the world; while in the north the Christian propaganda of United States missionaries has been the inspiration which has achieved this matchless service to civilization. This colossal uplift of five hundred millions of human beings, with its attendant destruction of despotism, is the greatest peace movement in the history of civilization.—*Horace T. Tompkins, Member of North Formosa Board of Trade.*

HOW THE WORK GOES AT VAN

BY REV. E. A. YARROW

It seems advisable under the present circumstances to send out a brief statement of the general condition of the work in this station. Undoubtedly many alarming and sometimes conflicting reports reach you from time to time and you may be surprised to learn that our work is being carried on practically the same as in normal times. When the days arrived for the opening of the several departments of our work, we knew that there would be a great financial strain felt by every nation in the world, and so we at once began to consider where we might economize by cutting down or abandoning work which we had carried on in other years. The great difficulty was that our contracts had all been made and we simply could



ARMENIAN WORKMEN IN BOYS' SCHOOL COMPOUND

not dismiss our co-workers on such short notice when they had no other means of earning a livelihood. We were able however, to cut off over a hundred liras from the village department list, and also it was thought best to discontinue the lace works for the present.

We were greatly disappointed that our new missionaries, Rev. and Mrs. McKeeman and Miss Hazeltine, were not able to reach us. Their time, however, will not be wasted as they are all at Hartford School of Missions studying language and other subjects which will better fit them for the field when they do come.

The opportunities of the medical department have been greatly increased, and by the humane and generous action of the American Red Cross Society, Dr. Ussher has been able to devote as many as thirty-five beds in our hospital to sick and wounded soldiers. This naturally has greatly added to the stress and strain under which the hospital is ordinarily run, and we are sorry to have to report that the superintendent, Miss Bond, has had to succumb to this extra strain. She is now recovering from a relapse after a rather serious illness and we trust that she will be about her work again in a short time. Dr. Ussher has great endurance



ON THE WAY TO THE TURKISH KINDERGARTEN

and comes back smiling after every trying ordeal! It seemed best for Miss McLaren to give her time to the city this year rather than to her appointed work in the villages, and it was not long before an opportunity for service presented itself which both she and the station thought ought not to be refused. There is a large and well-equipped new military hospital in the city which greatly needed the attention of female nurses, and the invitation from the government to Schwester Martha of the German Mission and to Miss McLaren, was accepted with immediate beneficial results to the hospital. Miss McLaren is not a trained nurse but she is getting several kinds of training now!

The question as to whether we should start our new college or not was a most serious one, but when we considered that the arrangements for the

teaching force had already been made, and that it was most desirable that the institution should be a "fact accomplished," we decided to open our broad doors to the first freshman class. There are now six young men taking the full course and eight other young men and women taking special courses, and so Van College has started on what we pray may be its long and useful career.

The way in which the schools have kept up in attendance, and the sacrifice with which the people have tried to pay the tuition charges, is a tribute to their zeal and their devotion to the ideals which we try to make our schools represent. The attendance in the boys' schools exclusive of the college is 548, an increase of 37 over last year, and the tuition receipts only fell off about 20 per cent from the estimates for the first half year. The attendance of the girls' school is 518, which is a few less than last year, while the tuition receipts nearly reach the estimate for the first half year. The schools in the walled city are running successfully, the attendance on the girls' school being larger than for some years, but the tuition receipts here have sadly fallen off. The expectation was that the Turkish Kindergarten would be housed in the new Turkish Girls' School which the government is building, but winter set in before the structure was completed and so the same arrangement for the kindergarten was made as last year, viz., a few Turkish friends furnish the building and heat and we the instruction. Miss Silliman is being ably assisted in this branch by a new bride who has recently come from the region of Brousa where her father is a Protestant pastor.

Famine in Albania.

William Willard Howard, secretary of the Albanian Relief Fund, calls attention to the significance of the news item that the villagers north of the Shkumbi River have taken the corn of the rich beys and pashas. It means that the village folk in Central Albania, who were too far inland to be molested in the destruction of three hundred villages by Greek and Servian troops during the past fifteen months, are in the grip of famine.

South of the Shkumbi River, in Southern Albania, where 200 villages were destroyed and more than 200,000 harmless and defenseless farm folk made homeless by Greek troops last spring and summer, the people are dying by hundreds from cold and starvation. No food is going into Albania from the outside world. The exportation of foodstuffs from Italy is forbidden. Greece has not anything to export. Servia and Montenegro have drawn upon the meager corn crop of Northern Albania for food for their soldiers. It is not impossible that the melting of the snows will see a million human beings—more than half the population of Albania—dead of starvation.—*The Christian Work*.

BOARD OF THE PACIFIC

A SUCCESSFUL OCCASION

It was the "Silver Anniversary" of the California Southern Branch, and was observed at Long Beach, April 13-14. The friends of the fine new Congregational Church very happily entertained the unusual number of delegates and visitors who were present, and all seemed to enter into the interests of the occasion with ready enthusiasm. Mrs. J. H. Lash, the President, had the program well in hand, and it was presented with vigor and with logical connection.

The first President of the Branch, Mrs. J. H. Harwood, was present and gave interesting reminiscences of the early days of the organization, and a letter from Mrs. J. H. Williams, for twenty years its president, gave testimony to her joy in service as well as to the steady growth of the work. Greetings were presented by Mrs. E. A. Osbornson and Miss Wingate, both of Chicago, from the W. B. M. I. The Branch had a little more than met its pledge of \$7,000, and this fact gave a cheery atmosphere which lent fine color to the meeting.

Mrs. I. S. Watson, a sister of Mary Pinkerton McCreery, once of Africa, gave an exceedingly interesting paper on "These Twenty-five Years," which was followed by a happy exercise by the treasurers of local auxiliaries who came forward in line, and presented to the Chairman of the Committee in charge, an extra gift—a silver offering in recognition of these twenty-five years—amounting in all to about \$350.

Strong addresses were given by Rev. Henry Kendall Booth, pastor of the Long Beach church, on the "Present Outlook for Missions," and by Rev. J. K. Browne of Turkey, now acting as secretary for the American Board on the Pacific Coast.

The plan for a new Missionary Home to be located at Claremont, was presented by Miss Mary H. Porter with much heart and promise, and was received with much interest.

An appeal was made to the Congregational women of Southern California in behalf of the Woman's Congress of Missions to be held in San Francisco, June 6-13, and \$100 was promptly collected for the purpose.

Live interest in the rapidly growing work in all our missions led the Executive Committee to plan to undertake a larger budget for next year, and the warmth and glow of the Long Beach Meeting will surely help toward its consummation.

M. D. W.

CONCERNING THE WAY OF PEACE

BY EDITH F. PARSONS, BROUSA

I was ready to begin writing to you this afternoon, when the arrival of the mail with American papers brought a temptation too strong to be resisted, so I have been finding out some of the news. We have been very fortunate with our papers; sometimes they are very late, sometimes they are very irregular, but so far they have come, and they have come better here than in Constantinople. Letters have not been quite so successful, but still so far I know of only one that has been lost. So all those of you who have not been writing because you thought I would not get it, can immediately take your pens in hand. I'm not going to tell you anything about the war! Not that I really know anything censorable,—and not that we really think and talk about much else. But if I began, the temptation would be to go on and be a bit picturesque, so I think it is best to ignore the whole subject. You know a good deal more than I do about it anyway. So the curtain will now go up on Hamlet with Hamlet left out; you have often heard of that famous play, now you will have a chance to see what it looks like.

In the first place we have been perfectly quiet, comfortable and unmolested throughout. It means just everything to be an American now. The Revolutionary fathers builded better than they knew in many ways, but they surely never dreamed of the place we hold to-day. If only we can all be worthy of it! Lastly, Brousa has been perfectly quiet anyhow. Our main occupation is trying to economize. . . .

Later:—

After getting this far, I had typhoid fever! I really had a very light attack, and a most ideal nurse. Miss Jillson found her in Constantinople. We had three other cases in the school. . . . I don't know what caused it all, but if it was the water, we have prevented a recurrence, for we have had an entirely new system put in,—one that was put into town by a French company, one that has iron pipes, and a really unimpeachable reservoir and intake. We might have had it in months ago, if last summer's money shortage hadn't held up the building of our wash-house. . . .

Now I am going back chronologically to tell you some things about the visit I made in Constantinople during the holidays. We went up on a Wednesday, with a glorious day, and a very slow boat, didn't get there until nearly six; and I came back the next Tuesday with cold, rainy,

rough weather, and a big, quick boat, so it all came out even. . . . I went to church at Robert College, and to a Red Cross sewing at the American Embassy, and made the inevitable shopping tour at Péra. I made some calls, one on Hamdié, our last year's Turkish graduate. She is at the big Government Normal School in Constantinople now, and is also going to some of the lectures that are open to women at the University. She took us all over the Normal School building, an enormous place, 250 girls under the practice teachers, and the government is giving everything free including their clothes. They pick the students out by competitive examinations, I understand. She showed us the dining rooms, gymnasium, classrooms, everything.

One has little chance to do sight-seeing, when one is not a tourist, but I try to take in something every time I am in the city for more than a day. I met the others at noon, and we had lunch at a Turkish restaurant, then we took a carriage, and went out to the Adrianople gate. That was my first good view of the famous walls, and they are tremendous. Then we went to the Mosaic mosque. It is one of the mosques that were once churches, built by the Byzantine emperors; and the walls of this one, particularly of the vestibule, are covered with the most beautiful Byzantine mosaics and frescoes. Strangely enough, unlike the ones in St. Sophia, they have been almost entirely spared, even the one above the door representing the builder offering the structure to Christ. Ever so many of the Bible stories are all pictured there, as are many of the legends of the virgin. We stayed a long while, and then drove in to the huge mosque of Fatih (The Conqueror, Mohammed II), where we got out and saw his tomb with its silver railing, and then came on to the mosque of Bayezid, "the pigeon mosque."

But after all there is just one thing I find I must say about *The Way of Peace*. I have felt many times in these days as if we had been up to Kadesh-Barnea and turned back. We had talked so much about what this century was to accomplish, we had begun to mention the Abolition of Poverty, and the Conquest of Disease, and the Evangelization of the World. Of course we did not really expect to see them, but sometimes it did look as if we were on the road, and the track clear. And now we know that we shall never see anything but Reconstruction and Prevention, not that they are not important and difficult; nothing more so; but I have wondered if perhaps our over-confidence previously might lead to faults now. Because—I am about to confess, not a change of mind, but a change of heart—because the foundations are spiritual. Certainly, I knew

they were all along but I didn't feel it. I had been a "joiner" of every reform on the horizon; I had said so often that there was no sense in preaching to people that were hungry, that I had almost ignored some other more important facts. Now don't misunderstand me, it's all of it worth while and worth living and dying for, and it *must be*, but when you have it all—minimum wages, and eight-hour laws, and child labor reform, and prison reform, and farm colonies, and federal employment bureaus, and outdoor schools, and municipal recreation grounds, and factory inspection, and adequate fire protection,—when you have worried your last bill through the legislature, and filed your last case on your last card, you won't be *there*. When Christ said "Whosoever drinketh of this water shall thirst again," he did not condemn agitation for a pure and adequate municipal water system, but he stated an incontrovertible fact just the same. We ought to have, we must have and we must work for a "peace program" that will be practicable and far-reaching, and that we can have adopted gradually or more largely at the earliest possible date. But when you have it and have it established, when you have your leagues, and treaties, your international tribunal, and international police force, you won't have peace on earth. You can have disarmament itself, the human race fought with its bare fists once, and it can do it again. The trouble comes when people *want to fight!* What are we going to do? And then far off, oh, so tragically far off to-day, across the broken fields of Europe, across the centuries of hate and pain, distant as the smallest star and faint as the lightest whisper, we catch the words, "Love your enemies." "Love your enemies!" The ghastly irony of it in Christendom to-day! But it is the ultimate word, just the same. He said that, because there is simply nothing else to say. Because if you love your enemies long enough, and sincerely enough, and persistently enough, and unselfishly enough, and humbly enough, the time will come when they will not be your enemies,—and there is your solution. My friends, as we turn back, across the hot sands of "that great and terrible wilderness," are we going to be able to teach the children, the little children, to love their enemies? Are we going to teach them to want to understand the other fellow, to see good in the midst of very much evil, and humbly and thankfully to take it, to know that the good of one must be eternally the good of all, and the harm of one harms every one, to wait, and to forgive, to be generous, and unselfish, and sincere? Because, you see, if we can't do this, there is another Kadesh-Barnea on ahead, I don't know just how far, but it's there. And how are we going to teach them? Might it possibly be, in part at least, by doing these things ourselves? And that is all I have to say about the war.

A WIDER VIEW

Yale Mission Hospital.

Dr. Edward H. Hume writing from Changsha, China, gives the following interesting account of the progress made in the training of native nurses—men as well as women—for this Christian hospital in Central China:—

“We are still in our old hospital building, but there are signs of new life inside it. One year ago, this city of 300,000 had but a couple of Chinese trained nurses. Now, Miss Gage and Miss Farnsworth, our two American supervising nurses, have forty pupils in training. Twenty-five of them are young men (for Chinese social requirements do not yet permit men to be nursed in a public hospital by women), and fifteen are young women. As you might expect, the young women make by far the better nurses, going at their work almost instinctively. Only a very short time ago there were but few individual girls in the entire province of Hunan who could read and write; to-day, with unbound feet and liberated minds, young women, like their brothers, enjoy and excel in every sort of educational activity.

“Important as the progress is in connection with the training of nurses, their instruction is but part of a larger educational scheme. Yale in China has come into such close friendship with the local educators and government leaders, that a co-operative association has been formed—a Hunan-Yale Medical Educational Association—which is to develop modern hospital work, train nurses and establish an up-to-date medical school. Yale is to build the new hospital and supply the teaching staff. The Hunanese Society has secured from the government a splendid building in the city where teaching will be commenced and hospital work carried on temporarily. Later on, modern buildings will be erected outside the city wall, beside the new Yale Hospital. In addition, the government has promised a large annual grant-in-aid. The first installment has just been paid, and before you receive this letter, the pre-medical course of the new school will be well under way.”

Voluntary Korean Colporteurs.

The Presbyterian missionaries in Andong District, Korea, have tried to impress upon the church members that it is their business, and not that of paid colporteurs only, to sell portions of the Scripture to unbelievers. Last year the six paid colporteurs sold some 7,000 portions, while the other church members sold 10,000. A novel plan for stimu-

lating effort was also tried in this district. Three banners were made for each helper's circuit (from three to twelve churches), one going to the church doing the most preaching per capita, another to the church selling the most Gospels per capita, and the third to the church gaining the most new believers per capita. All might go to one church, or all might go to different churches. The banners are held for one year, and then will be lost if the church does not also for this year do the best in its circuit: Two churches sold over 2,000 Gospels each, one church preached to over 30,000 people, and another doubled its membership.

—*Assembly Herald*.

Korean Christians Released.

After long delay a pardon from the Japanese Emperor set free Baron Yuin Chi Ho, a former cabinet minister; Yan Ki-Tak, formerly connected with the Korean *Daily News*; An Tai-keg, Im Chi-Chong, Yi Sung-Hun and Ok Wan-Pin, who in July of 1913 were sentenced to six years' imprisonment for an alleged attempt to assassinate General P. Terauchi, Japanese Governor-General of Korea. These six men were the only defendants finally found guilty in October, 1913, among 105 Christian converts, who were accused of a plot to kill the Governor-General of Korea. By obtaining this pardon the Japanese Premier, Count Okuma, who for long has been friendly to missions, atones for the great blunder committed by the over-officious and unduly suspicious police administration of Korea. The evidence produced at the trial made it plain that there never existed such a plot as was mentioned in the charges. This act of justice must strengthen Japan in the esteem of Americans and result in new loyalty on the part of Koreans. We feel confident that the worst features of this affair will never be repeated.

—*The Missionary Review*.

The Boy Leper.

The well-known boy leper and Wireless Telegraph Operator, at Penikese, Mass., has gone home. The funeral of this boy leper, well known on account of his work as wireless operator, occurred a number of months ago at Penikese, Mass. Archie was the youngest boy leper ever sent to Penikese. He had been there six years, and was in daily association with the other lepers. He maintained a light-hearted courage and brought many notes of cheer to the Leper Colony from the outside world through his wireless connection, which helped to make them forget their illness and their isolation. His last request was to ask Dr. Parker to take good care of his mother.

OUR WORK AT HOME

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT CONFERENCE VALUES

The thought of "Conference" is prominent in these days which follow two Board conferences, where other kinds also were discussed, and just prior to the various summer conferences. A conference may be defined as a gathering for the interchange of ideas. In the progress of our Board work such interchange has proven of definite, practical value.

THE GIVE-AND-TAKE METHOD

carries us half-a-league onward in everyday activities, after the instruction and inspiration of more formal meetings.

The reasons are easy to discover: In our wide circle through all these states east of the Ohio River, from Maine to Florida, are hosts of volunteer workers who continually generate enthusiasm and evolve fresh ideas. One is always marveling at the vitality and effectiveness of our organizations when, for instance at a Branch annual meeting, the diary of effort and attainment is opened. Young women there arise with new thoughts and hopeful plans which show in beauty among the sturdy growths long since planted by older workers.

In a *bona-fide* conference each woman shares, with something to give or something to take, and many with both the give and the take power. As the sower throws out his seed broadcast, so are missionary suggestions thus flung far and wide. One woman learns better methods, another gathers additional information about the broad scope of missions, a third catches a new vision of the spiritual demands and rewards in missionary endeavor.

PRESS THE CONFERENCE BUTTON IN EVERY BRANCH

Leaping now over the rich values which accrue to Board and Branch from the two spring conferences for senior and junior officers held in Boston, let us concentrate our gaze upon those points in our landscape where gather little groups of leaders representing an entire small Branch or a single district of a large Branch. Here the few sit close together and speak freely from brain and heart. The most timid newcomer is not shy in so small a circle, and confesses her ignorance or asks her naive

questions unblushingly. The stronger workers of experience bring their offering of counsel. The Branch President feels the ties of sympathetic understanding tighten between herself and every society under her oversight. The no-auxiliary church is discussed and some plan evolved for that. Together prayer draws all hearts into one big heart.

The young women are not to be outpaced and they are catching up with their two kinds of community conferences—one for Junior Lookouts, one for Junior Leaders. Are Conference Values in sight here? Perfectly plain. Work will quicken in the following months even as planted seed by sun and shower. Let us have such showers far and wide, and may no corps of Branch officers arrange her next fall schedule without including conferences—as many and of such nature as will touch all responsible workers.

SUMMER CONFERENCES

are close upon us and offer a different reward to all who enjoy them. They are schools rather than conferences in the strict sense. They give training for the conduct of meetings, for program makers and study-class teachers. They open up the new textbook. They offer Bible study and stir the heart with new visions of prayer possibilities. They envelop one for a week in a missionary atmosphere which is wholesome, exhilarating and fragrant.

We cannot over-value the results upon the women and girls who flock this summer to Silver Bay, Ocean Park, Blue Ridge and Northfield. One woman, too deaf herself to attend, sets a generous example by paying half the expense of each of two young women for Aloha Camp, Northfield, every summer. It is not too late, in case any friend of the council table has been tardy, to repair the mistake and secure delegates for some one or more of these summer opportunities.

M. L. D.

Presbyterian Self-denial.

The efforts of the Presbyterian Boards, Home and Foreign, to make up the \$430,000 deficit of the last fiscal year by a self-denial week in Presbyterian churches has been encouraging. Up to March 3, some 2,000 churches had observed this week with sacrificial offerings, and had sent to the Foreign Board alone \$110,000 to apply to the \$292,000 deficit. The Home Board received about \$40,000 to help pay off their shortage of \$140,000. During the month of March many other churches added to these sums by special offerings. Literature and special envelopes have been sent to the churches making request for them, and the result has been not only increased giving but increased knowledge and deepened spiritual life.

IN MEMORIAM

ANNA M. H. WASHBURN, BOSTON, MASS.

Only a few weeks after the death of his father, Dr. George A. Washburn of Turkey, the son, Dr. George H. Washburn, a physician in Boston, was called upon to part with his wife, Anna Hoyt Washburn, who passed into the heavenly life April 8, after a brief illness. Mrs. Washburn was a graduate of Smith College, class of 1881, and taught for several years in Mrs. Cady's school in New Haven, Conn. Her life was one of such helpfulness and unfailing joy of spirit that the many who loved her forgot the frailness of the casket which held the jewel of her ardent spirit. She leaves three sons and a daughter, Lorraine, recently married to the son of Dr. Charles Cuthbert Hall, Rev. Basil D. Hall of New York City.

One who knew her well has written the accompanying appreciation:—

“‘We thank thee, O God, for the beauty with which she adorned the name of neighbor,’—this phrase spoken by her pastor and neighbor, the Rev. James Austin Richards, at the last service for Mrs. George H. Washburn, seemed to those who heard it a singularly apt and beautiful description of her character. She never stopped to ask, ‘Who *is* my neighbor?’ but gave freely to all, of her material means, her rare culture, her helpful self. No bound of earth was too far away for her love to reach, no corner too obscure, no condition too humble or too high; witness her human interest in the needs close at hand, her zeal for a better city, and that untiring devotion to missions all over the world, of which her efficient service as president of the Mount Vernon Auxiliary to the Woman's Board was only a part.

“Coming in contact with her for ten minutes was like the touching of Mother Earth by Antaeus—we came away filled with fresh courage and inspiration, for high adventure or for common task. Ethereal and exquisite as the first wind flowers in the bare spring woods, steady and clear—shining as the North Star, yet unconscious of her grace and power, and as simple and true as a child, she has left the world how much poorer for her going, how much richer for her having been!

“The secret of it? Ah, did not all of us take knowledge of her whenever we saw her that she had been with Jesus? She dwelt in the secret place of the Most High and abode under the shadow of the Almighty; and the beauty of the Lord her God was upon her.—M. F. H.”

WAYS OF WORKING

HOW ONE SOCIETY SOLVED THE COSTUME PROBLEM

BY RACHEL P. SNOW

It all came about from our not being able to get any costumes from the Woman's Board. We just had to have some, so there was nothing left to do but make them with not much money to spend for materials. But then there was the chest of drawers in the attic to fall back on. There all the odd bits of cloth, old costumes left from college days and such treasures are stored. A careful study of the contents revealed the following possibilities: One yellow slip, waist and skirt, such as was stylish about ten years ago to wear under muslin dresses; one pink slip and two white ones, waist only; several yards of coarse white cheesecloth; one old sheet, eight yards of unbleached muslin and numerous odd bits of cheesecloth, cambric and muslin of various colors; one khaki carriage robe.

Several busy days followed in which the house looked as if a cyclone had happened along from Kansas but in the end order came out of chaos and a most astonishing array of costumes was the result.

The eight yards of unbleached muslin made the *sari* of a Hindu girl's costume and was most effectively bordered with a strip of red cheesecloth from the assortment, while one white slip furnished the waist.

The second white slip gave us a start on the Burmese girl's dress, the sheet provided material for a jacket cut by the pattern of a kimono waist, a yard of pink batiste made a scarf and two yards of gay pink plaid gingham purchased at a bargain sale for seventeen cents made the perfectly plain tube skirt.

As the sheet had been only partially depleted by the jacket there was enough left to make bloomers for a Korean girl, while the pink slip did duty as a waist and the yellow slip was transformed into apron and jacket.

The next problem that confronted us was a costume for a Persian boy. The coat began life as the khaki carriage robe mentioned in the inventory, but was converted into its present form by the simple operation of cutting off one end for sleeves and making the most primitive kind of kimono. We had reason to bless that style before we were through. A piece of bright red cambric came from the assortment at our bidding and made a most gorgeous vest. The next question was the astrakan cap so essential to the costume. That was easily made (when the idea once came

to us) from a quarter of a yard of gray eiderdown such as bathrobes are made of. From the scraps that were left we fashioned a "fur" collar for the coat and buttons for the vest. But what should we do for trousers, as the sheet was used up? Why, there were father's summer pajamas lying idle in the wardrobe—and presto!—our Persian boy was clothed.

The pajama idea spread, another pair furnishing the trousers for an Arabian boy. The white cheesecloth very naturally came into use for the turban as well as a vest (meant to convey the idea that it was a whole waist) while a strip of blue made a girdle. Then again we had to resort to the drygoods store and spend thirty-five cents for three yards and a half of unbleached cotton. When spread on the floor with a kimono nightgown for a pattern it became with a few clips of the scissors a long loose robe with a V-shaped opening to the waist line. Again a costume was complete. Nowhere in the collection could we find enough material for a Japanese kimono though we did find some pink muslin for a sash. A pattern and six yards of pretty figured crepe cost \$1.22, the most expensive costume of the collection.

Five yards of red and white checked gingham at five cents a yard made a Mother Hubbard wrapper for Africa, and five yards of black cambric at ten cents a yard made the double skirt or *purdah* for a Mohammedan woman. The veil was a combination of a strip of black cheesecloth, a piece of black velvet ribbon and a spool!

When we reckoned up expenses we were astonished to find that we had eight costumes suitable for boys and girls of fourteen for the small sum of \$2.62.

But the story doesn't end there. We advertised costumes to rent for fifteen cents apiece and already we have made enough to cover expenses. We have also found that several ladies in the church have costumes of various kinds tucked away in their attic chests and are only too glad to be rid of them. So we are constantly adding to our supply and are doing a thriving business.

NOTE.—Miss SNOW will be glad to rent costumes to auxiliaries or to furnish suggestions as to making them. Address, Miss Rachel P. Snow, 115 Russell Ave., Watertown, Mass.

Woman's Board Stereopticon Lecture.

This Golden Anniversary Gift lecture is much called for. Send to Miss Helen S. Conley, making it plain whether you decide to emphasize any special field. See last page of cover for details,

JUNIOR DEPARTMENT

HOW WE DECLARED A DIVIDEND

BY MARY W. THAYER

A dividend presupposes an investment. What was ours? If you have not already read about it in March *LIFE AND LIGHT*, you can turn back and learn. Perhaps I had better explain a bit. Last July our church invested \$165 in the Northfield Summer School for Woman's Foreign Missionary Societies. Each share purchased cost us \$15. The whole amount enabled us to send ten young women and their teacher to Camp Aloha. They returned with prejudice against foreign missions overcome and gave us an enthusiastic report.

Last fall as plans were being made for the winter's work the "directors of the company," the minister and his wife, considered carefully the best way to make this investment yield returns. A dividend surely must be declared, but how? The sum invested was too large for one small country church to spend unless it could be made to yield profitably.

A mission study class seemed desirable, but what should we study and whom should we include? We desired to make it attractive socially, and so it did not seem best to call it a mission study class or a reading circle. Of course we could have had a mission study class to include just the young women who went to Northfield and called it by that name, but we hoped through them to interest others. About this time we heard Miss Margaret Slattery speak on the danger of multiplied organizations and the possibility of centralizing effort about the Young People's Society of the church. There was our solution—to combine the work of the missionary and social committees of our Christian Endeavor Society. But the problem was only half solved. There was still the question of material. Discussion continued at the parsonage breakfast table. It happened that the minister was chairman of the C. E. missionary committee, and wished to take up home mission study. "But," said the minister's wife, who was a Junior Lookout and assistant junior secretary of her Branch, "we must remember our foreign investment." Finally

one bright Sunday morning the Junior Lookout said, "Let us compromise! The subject of the Indian ought to appeal to the young men; a course in Child Welfare to the young women. Let us take both home and foreign!"

So invitations were issued for a social at the parsonage. The minister invited the young women; his wife, the young men. Thirty-five responded. The ice was well broken at the beginning by tying a paper bag on each person's left hand and then requiring each one to shake hands with as many as possible until the bag was worn out. A rousing good time was enjoyed with lots of music, and for refreshments Welsh rarebit from the chafing dish.

By the end of the social the young people were ready to adopt our plan to meet the first and third Friday evenings of the month and to take up the Indian and Child Welfare work as subjects,—the young men to be responsible for the former, the young women for the latter. Just one thing was to be furnished each evening for refreshments. The minister was elected captain of the young men's "squad" with a young man as sub-captain and "keeper of the wampum." The young women elected the Junior Lookout as leader and a young woman sub-leader.

Good-Bird, the Indian, was chosen as textbook for the young men, *The Child in the Midst* for the young women. Mrs. Montgomery's "Helps" and Mrs. Hawkin's and Miss Preston's "Outline Programs" were most helpful in preparing programs, furnishing suggestions for dialogues, costumes, etc.

Merits were feathers for war bonnets and beads for chains. The sub-captains kept the attendance record, securing the signatures each evening in a book kept for that purpose. After some rousing games had been played or a lively piece of music had been sung like "It's a long, long way to Tipperary," the young people were always ready to settle down to the program. Another stirring game always followed. The church calendar announced the first Indian evening thus:—

"Each brave and each squaw
Is requested to walk
To the lodge of the chief
To hear some big talk."

The lodge of the chief was, of course, the parsonage. Forty "braves" and "squaws" assembled. The games were partly Indian and were taken from *Everyland* and Katherine Stanley Hall's *Children at Play*. Reversing the usual order of Indian life the "braves" served the "squaws"

to the oyster stew. The first of the Child Welfare series was given over to the dialogue "American *vs.* Eastern Babyhood," which was vigorously applauded and commented on by the boys thus: "I should think they'd smother," "Guess they don't breathe out there." At this meeting we had such a good time that two young men, owners of fine horses, promised "this crowd" a sleigh ride if snow came. January brought fulfillment of the promise.

The socials were varied in character, a Pop Corn, Twelfth Night, Soap Bubble, St. Patrick's Day and others. The refreshments were also varied,—buttered pop corn, pop-corn balls, pop-corn brittle, doughnuts and cheese, pie and cheese, cakes for Twelfth Night, oysters, hot biscuits and maple syrup, etc. Two of our parishioners kindly offered to exhibit collections of Indian curios, rugs and baskets. A stereopticon lecture on *Good-Bird* with a sale of candy by young women in Indian costume added a little to the C. E. missionary treasury. The superintendent of schools loaned material for the chapter on "The Child at Play."

When we found we could attract and retain the young people in this way we felt we surely could "declare a dividend." Then we found we must "declare special dividends"—some young men began to attend church and Christian Endeavor. A splendid spirit of loyalty and willingness developed; young men came into the choir, the C. E. committees worked well together. In April because we had done these things in our town this Junior Lookout was able to present a program plan for a union interdenominational missionary meeting in an adjoining town. The program included "The Vision," Aloha Songs and cheers, North-field slides and a speaker. The audience filled the largest church and many were obliged to stand, whereupon the "directors of the company" in the small church said, "Our investment was immensely profitable; here is another special dividend."

In faith we planned for our investment, in faith we made it, in faith we have prayed for our dividends. Have you not faith to do the same?

"Somebody said that it couldn't be done,

But she with a chuckle replied

That may be it couldn't but she would be one

Who wouldn't say so till she tried.

So she buckled right in with the trace of a grin on her face,

If she worried, she hid it,

She started to sing as she tackled the thing

That couldn't be done—and she did it."

OUR BOOK TABLE

Overtaking the Centuries. By A. Estelle Paddock. Published by the National Board of the Young Women's Christian Association of United States.

This little pamphlet of 200 pages is written in the interests of Young Women's Christian Association work in non-Christian lands. The last hundred pages is devoted to the exploitation of their work—all interesting and important to know about. The secretaries sent out to do this work co-operate with the missionaries of various denominations and they acknowledge that they owe to the church their opportunity to work in the East. It is a notable fact that methods introduced by the church are being adopted by Buddhists, Mohammedans and other ancient faiths. This is especially true of the young men's and young women's associations. There are Buddhist Sunday schools and kindergartens, but to Christian missions alone is due the education of women in non-Christian lands.

The first hundred pages will be found of value to anyone who is looking up data in regard to any present movements among the women of the Far East. An important array of facts is here presented which shows patient work and research.

Some By-Products of Missions. By I. T. Headland, Ph.D. Published by the Methodist Book Concern. Pp. 323. Price, \$1.50.

The author of this book wrote *China's New Day*, which was the textbook for the United Study of Foreign Missions in 1913. Those of us familiar with that book remember Dr. Headland's vivacious style and apt stories. In this book he confidently asserts that all the worthy achievements of nations, in science, education, invention, trade conditions, etc., are the by-products of the work of missions. These chapters were originally given as lectures to the theological department of Boston University, and Dr. Headland expresses the hope that they may be as kindly received by the public as they were by the students, G. H. C.

A Day of Prayer for the Moslem World.

It has been proposed by Dr. S. M. Zwemer and a number of workers among Moslems in India and North Africa to observe June 30, 1915, as a special day of prayer for the Moslem World. June 30 of this year marks the six hundredth anniversary of the martyrdom of Raymond Lull, the first and greatest missionary to Moslems. It is hoped that not only missionaries but all Christians everywhere will observe the anniversary by uniting in prayer on that day for the people for whom Lull gave his life.

WOMAN'S BOARD OF MISSIONS

Receipts from April 1 to 30, 1915

MISS SARAH LOUISE DAY, Treasurer

Friend, 5,000; Friend, 200; Friend, 47.50;
Friend, 2.50; Friend, Len. Off., 1, 5,251 00

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, All Souls Ch., Jr. Aux., 25; Hammond St. Ch., S. S., 2.41; Camden, Aux., 19.25; Dedham, Ladies' Aid, 2; Garland, Ch., 3; Greenville, Aux., 13; Holden, Miss. Study Cl., 6.85; Houlton, Miss. Union, 10; Millinocket, Ladies' Aid, 2; Orono, Jr. C. E. Soc., 2; Penobscot Co., Friend, 30; Wiscasset, Mrs. J. M. Knight, 2.50, 118 01

Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Western Maine Branch, 250; Auburn, High St. Ch., Aux., 8.50, M. B., 25; Augusta, Aux., 60; Bridgton, North, Aux., 15; Cumberland Center, Aux., 25; Fryeburg, Aux., 10; Portland, Second Parish Ch., Aux., 6.53, S. S., 25, State St. Ch., 275, Aux., Th. Off., add'l, 18.25, Williston Ch., Aux., 30.66, Woodfords Ch., Aux., 35.15; Waterford, Aux., 14.24. Less expenses, 21.93, 776 40

Total, 894 41

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Int. S. W. Kendall Fund, 166.87; Friend, 32; Atkinson, Dau. of Cov., 1; Bradford, Ch., 99 cents; Brentwood, Ch., 4.50; Concord, South Ch., Aux., 50; Exeter, Aux., 20; Hudson, First Ch., 2.36; Keene, Aux., 48; Manchester, Miss Martha Hubbard, 25, First Ch., Aux., 74; Nashua, Pilgrim Ch., Ladies' Evening Miss. Soc., 30; Salmon Falls, C. E. Soc., 2.50; Tilton, Aux., 23; Wolfeboro, Aux., 10, 490 22

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Swanton, Jr. C. E. Soc., 3 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Andover, Ch. of Christ, Phillips Academy, 69.50; Lexington, Hancock Ch., Woman's Assoc., 12.90; Lowell, Highland Ch., Jr. S. S., 5; Malden, Maplewood Ch., 10.65; Medford, Mystic Ch., Aux., 31.23; Wakefield, Mary Farnham Bliss Soc., 30; West Medford, Woman's Christian League, 70, Miss. Travel Club, 5, 234 28

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Sandwich, Aux., 18 40

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Adams, M. B., 1, S. S., Prim. Dept., 2; Hinsdale, Aux., 15.69; Housatonic, Aux., 15; Williamstown, Jr. C. E. Soc., 5, Second Ch., 1.50. Less expenses, 1.16, 39 03

Essex North Branch.—Mrs. Emily Eastman, Treas., Ward Hill. Bradford, Ch., 18.75; Haverhill, Centre Ch., 30; Merrimac, First Ch., 8.64; Newbury, First Ch., 4, 61 39

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 24.15; Conway, Aux., 24; Deerfield, South, Aux., 21; Greenfield, Second Ch., Aux., 67.83; Millers Falls, King's Dau., 10; Montague, Aux., 17; Northfield, Aux., 22; Shelburne, Aux., 44.26; Shelburne Falls, Aux., 80; Sunderland, Aux., 14, Prim. S. S., 12; Turners Falls, Ch., 10, 346 24

Hampshire County Branch.—Miss Harriet J. Keeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M.'s Mrs. G. Brienton Burnett, Miss Elizabeth Fletcher), 116.60, Twentieth Century Club, 60; Amherst, North, Aux., 14; Chesterfield, Friend, 25, Aux. (25 of wh. to const. L. M. Miss Louisa B. Baker), 30; Easthampton, Payson Ch., Aux., 30, C. E. Soc., 5; Florence, Aux., 60; Hatfield, Aux., 44.75, Wide Awakes, 5; Northampton, Edwards Ch., Aux., 118.98, First Ch., Aux., 220; Southampton,

Aux., 75; South Hadley, First Ch., 22.50; Williamsburg, Aux., 40; Worthington, Aux., 25.10,	891 93
<i>Middlesex Branch</i> .—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Framingham, Plymouth Ch., Aux., 200; South Framingham, Grace Ch., Aux., 38, S. S., Jr. Dept., Miss Weller's Cl., 2; Wellesley, Wellesley College, Y. W. C. A., 300, Woman's Union (Th. Off., 102), 136,	676 00
<i>Norfolk and Pilgrim Branch</i> .—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Friends, 11; Friend, 10; Abington, Aux., 11.54, C. E. Soc., 5, S. S., 5.50; Braintree, Aux., 35; Bridgewater, East, Aux., 10.57; Brockton, First Ch., Aux., 200, Hudson Philathea Cl., 5, S. S. Cl., 3, Porter Ch., Aux., 108, C. R., 5; Campello, Aux. (25 of wh. in mem. of Mrs. Bradley, 250.94, C. E. Soc., 5, Inter. C. E. Soc., 5, Jr. C. E. Soc., 10; Cohasset, Aux. (Th. Off., 5), 23.66, S. S., 8; Easton, Aux., Len. Off., 14.50; Hanson, Aux., 18, C. E. Soc., 1; Hingham, Aux., Len. Off., 15; Holbrook, Aux., 4.30, S. S., 5; Kingston, Aux. (Len. Off., 5), 10.10; Marshfield, Aux. (Th. Off., 8.50; Milton, Girls' Friendly Club, 2.50, C. R., 3; Milton, East, Aux., 10; Plympton, Aux., Len. Off., 5, Prim. and Jr. S. S., 4.57; Quincy, Bethany Ch., 21.92, Aux. (add'l Th. Off., 50 cts.), 50.50; Randolph, Aux. (Len. Off., 13.50), 14.10, S. S., 10, Infant Dept., 2, Memorial M. C., 12; Rockland, Aux. (Len. Off., 14.05), 41.01, Jr. C. E. Soc., 5; Stoughton, Aux. (Len. Off., 20.78), 24.74; Weymouth and Braintree, Aux., Len. Off., 6; Weymouth, East, Aux., 30, Jr. S. S., 5; Weymouth Heights, Aux. (add'l Th. Off., 3.11), 23.01; Weymouth, South, Old South Ch., Aux. (Len. Off., 23.85), 36.38, Union Ch., Aux., Len. Off., 36; Whitman, Ch., 14.08, Aux., Len. Off., 11, C. E. Soc., 5, Jr. C. E. Soc., 1; Wollaston, Aux. (Len. Off., 89), 91, C. E. Soc., 10,	1,268 42
<i>North Middlesex Branch</i> .—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Miss Marion Viets, 2; Concord, Aux., 45; Lunenburg, Jr. C. E. Soc., 3; North Leominster, Ch., 5.40,	55 40
<i>Old Colony Branch</i> .—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Assonet, Aux., Len. Off., 5; Berkeley, Aux., 5; Edgartown, Aux., Len. Off., 3.75; Fall River, W. F. M. S., 110, Y. W. M. S. (Len. Off., 3.10), 13.10, First Ch., Friend, 100; New Bedford, Aux., Len. Off., 3.50, Trinitarian Ch., Miss. Guild, 30; Somerset, Pomegranate Band, 6,	276 35
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Life Member, 5; Brimfield, Aux., Len. Off., 25; Holyoke, Grace Ch., Jr. C. E. Soc., 10; Ludlow Center, Aux., 12.50; Springfield, North Ch., Aux., 75,	127 50
<i>Suffolk Branch</i> .—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Relatives in mem. of Mrs. Charles Stoddard and daughter, 350, Mrs. S. B. Capron, 50, Mrs. William H. Pitkin, 20, Mt. Vernon Ch., Aux., 29, Old South Ch., Guild, 25, Union Ch., Monday Eve. Miss. Club, 25; Boston, East, Baker Ch., Aux., 5.66; Boston, South, Phillips Ch., 30; Brighton, Aux., 77; Brookline, Harvard Ch., Aux., 221.54, Leyden Ch., S. S., 25;	
Cambridge, First Ch., Aux., 563.80, Mrs. Harriet F. Moore, 10, Pilgrim Ch., 26.43, Aux., 50, Prospect St. Ch., Friend, 200; Dorchester, Romsey Ch., 2.57, Second Ch., Aux. (Len. Off., 10.68), 100, Village Ch., Aux., 55; Faneuil, Queens of Avalon, 5; Hyde Park, Aux., 55; Jamaica Plain, Boylston Ch., Aux., 6.53, Central Ch., Aux., 100; Neponset, Trinity Ch., Stone Aux., 36.64, S. S., Prim. Dept., 2, Jr. Dept., 2; Newton, West, Second Ch., Aux. (Len. Off., 40), 145.60; Roxbury, Imm.-Walnut Ave. Ch., For. Dept. (Len. Off., 56.50), 94.50; Roxbury, West, Woman's Union, 77, Anatolia Club, Jr. Section, 10; Somerville, Broadway Ch., 2.77, Girls' Club, 10, First Ch., 11.52, S. S., 5; Waban, Union Ch., 5; Waltham, Aux., 25; Watertown, Friend, 12; Wellesley Hills, Aux., Len. Off., 47.50,	2,519 06
<i>Worcester Co. Branch</i> .—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Evang'l Ch., 32.64, C. E. Soc., 1.80; Northbridge, Rockdale Ch., C. E. Soc., 4; Oxford, Eclectic Soc., 5; Spencer, Jr. Dept. S. S., 19.10, Prim. Dept. S. S., 7.62, Kinder. Dept. S. S., 2.75, Golden Rule M. B., 5; Warren, Aux., 2.50; Westboro, Aux., 8.75; Worcester, Friend, 50, Central Ch., Woman's Assoc., 153.50, Pilgrim Ch., Woman's Assoc., 18, Plymouth Ch., Woman's Assoc., 40, Jr. Dept. S. S., 2, Union Ch., 6.75,	359 41
Total,	6,873 41
RHODE ISLAND.	
<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Mrs. E. O. Bartlett, 50; Central Falls, Sr. M. C., 100; East Providence, Newman Ch., Aux., Len. Off. (25 of wh. to const. L. M. Mrs. Alice Kilton), 28.60; Providence, Beneficent Ch., Mrs. Theodore Bemis, 5,	193 60
CONNECTICUT.	
Friend,	35 00
<i>Eastern Connecticut Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chapin, C. E. Soc., 2; Colchester, Aux. (Easter Off., 11) (with prev. contri. to const. L. M.'s Seth Carver, Mrs. J. N. Dauphinée), 47; East Woodstock, S. S., Prim. Dept., 1.16; Goshen, Lebanon Ch., Aux., Easter Off. (to const. L. M. Mrs. W. W. Gillett), 25, C. E. Soc., 3, S. S., Three Youngest Classes, 2.11; Grassy Hill, S. S., 2; Greenville, S. S., Prim. Dept., 2; Groton, Aux., 41.10; Hampton, S. S., Prim. Dept., 80 cents; Hanover, C. E. Soc., 10, S. S., Prim. and Jr. Depts., 2; Lebanon, Aux. (Easter Off., 5.05), 7.93, C. E. Soc., 5; Ledyard, Newell Soc. (to const. L. M. Mrs. Elizabeth Gray), 25; Lisbon, Newent C. E. Soc., 3, S. S., Prim. Dept., 1.12; New London, Second Ch., Aux., 182.35, S. S., Prim. Dept., 1.50; North Stonington, Woman's Union, 7; North Westchester, S. S., Prim. Dept., 1; Norwich, Broadway Ch., Young People's Union, 10, First Ch., Lathrop Memorial Aux., Easter Off. (with prev. contri. to const. L. M.'s Miss Jennie Bonney, Mrs. Fanny Holmes), 41.03, Park Ch., Aux., Easter Off., 6, S. S.,	

Prim. Dept., 3.50; Putnam, Aux., 12.23; Scotland, Aux., 14; Stonington, Second Ch., Aux., Easter Off., 14, S. S., Prim. Dept., 5; Thompson, Aux. (Easter Off., 6.75), 21.50, S. S., Prim. Dept., 1.50; Trading Cove, S. S., Prim. Dept., 1; Willimantic, Aux., 25, S. S., Beginners and Prim. Dept., 2; Windham, Aux., Easter Off., 11, S. S., Jr. Dept., 3.30, Prim. Dept., 2.30; Woodstock, Aux., Easter Off., 25,	569 93
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford, Int. Clara E. Hillyer Fund, 120; Int. Olive G. Williams Fund, 25; Berlin, Whatsoever Club, 5; Collinsville (to const. L. M. Mrs. Minnie L. Wingate), 25; Enfield, Aux., 20; Hartford, Asylum Hill Ch., 75, Mrs. Charles S. Smith, 100, First Ch., W. F. M. S., 520, Jewell Club, 15, Immanuel Ch., Mrs. M. Bradford Scott, 33 33, Aux., 84.50, Park Ch., S. S., 14.15; Hockanum, Ladies' Aid Soc., 5; New Britain, South Ch., Aux., 35; Newington, Aux., 14; Rockville, Aux., 25,	1,115 98
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven, Int. E. G. Fullerton Fund, 25; Friend, 1,000; Friend, 50; Friend, 10; Miss Cornelia Judson, 490; Barkhamstead, Aux., 10; Bethlehem, Aux., 10; Bridgeport, First Ch., Aux., 100; Brookfield Center, Aux., 18, Dau. of Cov., 2, C. E. Soc., 2, S. S., 3; Centerbrook, Aux. (with prev. contri. to const. L. M. Mrs. Walter H. Wright), 15, C. E. Soc., 10; Chester, Aux., 90, Cornwall, First Ch., Aux., 28; Cromwell, Aux., 35.45; Danbury, Children's M. C., 3; Deep River, Aux., 20; Derby, First Ch., Aux., 78, Second Ch., Aux., 25; East Haddam, C. E. Soc., 13; East Hampton, Aux., 15; East Haven, Wayside Gleaners, 44; Easton, Aux., 1.10; Guilford, Third Ch., Aux., 19; Ivoryton, Mission Helpers, 15; Kent, C. E. Soc., 10; Meriden, Center Ch., Aux., 175, C. R., 8, First Ch., Aux., 4, Cheerful Givers, 40, C. E. Soc., 15; Middlebury, Mizpah Cir., 25; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., Aux., 55, C. E. Soc., 25, Third Ch., Busy Bees, 5; Milford, First Ch., M. C., 10, Plymouth Ch., Aux., 22.60; New Canaan, Aux., 433; New Haven, Friend, 100, Center Ch., Aux., 360.10, Y. L. M. C., 165, S. S., 20, Ch. of the Redeemer, Aux., 185, S. S., 13.75, Prim. S. S., 5, City Mission Mothers, Aux., 29, Grand Ave. Ch., Aux., 40, Evening Cir., 72, Humphrey St. Ch., Aux., 110.42, C. R., 7.21, United Ch., Montgomery Aux., 4, Welcome Hall, Lend-a-Hand Aux., 10, Girls' League, 5, Light Bearers, 10, C. R., 2, Westville Ch., Aux. (50 of wh. to const. L. M's Mrs. W. H. Apgar, Mrs. Howard Baker), 69, Carry the News Cir., 5, Yale College Chapel, Aux., 61; New Milford, Aux., 10.10, Philaetha Cir., 35, Golden Links, 20; Newtown, Aux., 36; Norfolk, Prim. Dept. S. S., 5; North Haven, Girls' Club, 5; Orange, Aux., 50; Portland, Aux., 36, C. R., 6.55; Ridgefield, Aux., 6.50; Roxbury, Aux., 15.23; Saybrook, Aux., 45.93; Seymour, Aux., 10, C. E. Soc., 8; Shelton, Aux., 75; South Britain, Aux., 30; Southport, Aux., 63; Stamford, Aux., 33.58; Stony Creek, Aux., 36; Stratford, Mission League, 10; Thomaston, Aux., 35, C. E. Soc., 10; Wallingford, Aux., 40; Washington, Aux., 35.60; Waterbury, Second Ch., 160,	
Aux., 14.65; Westbrook, Aux., 3, C. E. Soc., 12.50; Whitneyville, Aux. (with prev. contri. to const. L. M's Mrs. W. H. Avis, Mrs. Richard P. Todd), 46, Young Ladies' M. C., 10, Speedaway Cir., 3; Winsted, Mrs. C. J. Camp, 50, First Ch., Aux., 18, Second Ch., Aux., 73.58; Woodbridge, Delta Alpha Cl., 5,	5,271 91
Total,	6,992 82
<i>Correction.</i> —In MARCH LIFE AND LIGHT, Woodbury, Aux., 15, should read, Woodbury, Y. L. M. C., 15.	
LEGACY.	
<i>Winchester.</i> —Mary P. Whiting, by Garwood M. Merwin, Extr.,	2,000 00
NEW YORK.	
<i>Binghamton.</i> —Friend,	75 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Wood Memorial Fund, 50; Gifts for Hospital Buildings, Ffoochow, 8,978.52; Auxiliaries, 99.79; Angola, Prim. Dept. S. S., 2; Aquebogue, Aux., 18; Arcade, Workers' Union, 5; Baiting Hollow, Aux., 17.50, C. E. Soc., 12.50, Jr. C. E. Soc., 5; Binghamton, First Ch., Aux., 100, Margaret Bottomer Cir., 10, Plymouth Ch., Aux., 5; Bridgewater, Aux., 15; Brooklyn, Brooklyn Hills Ch., Aux., 18, Jr. C. E. Soc., 3, Bushwick Ave. Ch., Aux., 8, Central Ch., Charles A. Clark, 3, Aux., 266.66, Woman's Guild of Service, 40, King's Guild, 5, Ch. of the Evangel, Aux., 130, Earnest Workers M. B., 10, Clinton Ave. Ch., Guild, 198.70, Flatbush Ch., S. S., 25, Lewis Ave. Ch., Esther Miss. Soc., 10, Park Ave. Branch, Dau. of Cov., 20, C. E. Soc., 5, Inter. C. E. Soc., 3.50, S. S., 20, Jr. Dept. S. S., 4, Prim. Dept. S. S., 2.50, Forget Me Not Band, 2, Flowers of Truth Band, 2.50, In His Name Cir., 2, Sunshine Guild, 1, Park Slope Ch., Aux., 16.53, Puritan Ch., Aux., 30, Richmond Hill Ch., Aux., 20, Light Bearers' Band, 2.50, C. R., 7, St. Mark's Ch., Aux., 50, St. Paul's Ch., Aux., 30, South Ch., Benev. Soc., 25, S. S., 22.52, Tompkins Ave. Ch., Aux., 175, Woodhaven, First Ch., Aux., 10, Willing Workers Band, 5; Buffalo, First Ch., Aux., 45, Y. P. Soc., 5, Pilgrim Ch., Aux., 3; Burrs Mills, Aux., 5; Camden, C. E. Soc., 5; Canandaigua, Aux., 45, Alice Band, 5, Misses Rice Band, 5; Candor, Aux., 20; Carthage, Aux., 12; Chenango Forks, Aux., 5; Corning, Aux., 18; Cortland, Second Ch., Aux., 5, C. H. R. Cl., 1; Crown Point, Aux., 11.55; Deansboro, Aux., 11, DeRuyter, Aux., 5; Elbridge, Aux., 21.14; Ellington, Aux., 19.82; Fairport, Aux., 30; Franklin, Aux., 50; Friendship, Aux., 11; Gaines, Aux., 80 cents; Gasport, Aux., 11.25; Gloversville, Aux., 25, Research Club, 20; Groton, Woman's M. C., 15; Groton City, S. S., 1.65; Hamilton, Prim. Dept. S. S., 1.50; Homer, C. E. Soc., 2.50, Jr. M. B., 5, Prim. Dept., 5; Honeoye, Aux., 6.50, Burns Cl., 10, Howells, Ladies' Aid Soc., 7; Jamesport, Aux., 11.90, Jamestown, First Ch., Aux., 5, Pilgrim Ch., Aux., 3, Girls' League, 5, Le Raysville, Pa., Ch., 3.25; Little Valley, Aux., 19; Lockport, East Ave. Ch., Aux., 5; Lysander, Aux., 10; Madrid, Aux., 15; Mannsville, Aux.,	

15; Middletown, North Ch., Mrs. O. Allen's Cl., 2.50; Millville, Aux., 3; Moravia, Aux., 28; Morrisville, Aux., 19; Neath, Pa., Aux., 10; Nelson, Aux., 10.40; New Haven, Aux., 3; New York, Armenian Evang'l Ch., Aux., 3, Briarcliff Manor, Aux., 55, Broadway Tabernacle, Aux., 338, Y. W. Club, 30, C. E. Soc., 25, M. C., 3, Flushing, Acorn Band, 13, Forest Ave. Ch., Aux., 10, Manhattan Ch., Guild, 14, Mount Vernon Heights Aux., 15, North New York Ch., Aux., 20, Trinity Ch., Aux., 14; Niagara Falls, Off. at District Meet., 5.30, Aux., 15; Northfield, Aux., 21; Norwich, Aux., 43, Loyal Workers, 5; Norwood, Aux., 20; Ogdensburg, Aux., 30; Orient, Aux., 30; Oriskany Falls, Aux., 7; Patchogue, Aux., 25, S. S., 10, C. R., 5; Philadelphia, Aux., 25; Port Leyden, Aux., 25; Poughkeepsie, M. B., 2.50; Pulaski, Aux., 25; Randolph, Aux., 8.50; Rensselaer, Aux., 15; Rensselaer Falls, Aux., 5; Richville, Cross Cir., 25; Riverhead, Sound Ave. Ch., Aux., 28.35, S. S., 5; Rochester, South Ch., Aux., 2.60, Whatsoever Cir., 40 cents; Rushville, First Ch., 6; Rutland, Aux., 5; Salamanca, Aux., 2.50; Saratoga, M. B., 10; Saville, Aux., 20.30, C. R., 3.25; Scarsdale, Aux., 5, Schenectady, Pilgrim Ch., Aux., 10; Seneca Falls, Aux., 10; Sherill, S. S., 5; Sidney, Aux., 25, Dau. of Cov., 20, C. E. Soc., 6, Jr. C. E. Soc., 1, C. R., 3; Syracuse, Geddes Ch., Lend-a-Hand Cir., 4.74, Good Will Ch., Guild, 100, Pilgrim Ch., Jr. C. E. Soc., 3, C. R., 3, Plymouth Ch., Prim. Dept. S. S., 5, South Ave. Ch., Aux., 5; Tallman, Aux., 5; Utica, Plymouth Ch., Aux., 30; Walton, Aux., 20, Prim. Dept. S. S., 9; Watertown, Emmanuel Ch., Pastors' Aid Soc., 9.63, S. S., 5, Prim. Dept. S. S., 2.50, Boys'

M. B., 5; Wellsville, Aux., 49.51; West Bloomfield, Aux., 20, C. E. Soc., 2; West Groton, C. E. Soc., 2.50; West Winfield, Aux., 57.77, C. E. Soc., 15, Jr. C. E. Soc., 5; White Plains, Aux., 50, 12,600 83

Total, 12,675 83

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Martha N. Hooper, Treas., The Victoria, 14th and Clifton Sts., Washington, D. C. *Fla.*, West Tampa, Cuban Ch., 1.20; *Pa.*, Philadelphia, Pilgrim Ch., 2, 3 20

TURKEY.

Trebizond.—Rev. and Mrs. L. S. Crawford, 5 00

Donations,	\$16,001 25
Buildings,	17,234 33
Specials,	136 90
Legacies,	2,000 00

Total, \$35,372 49

TOTAL FROM OCT. 18, 1914 TO APRIL 30, 1915.

Donations,	\$66,447 79
Buildings,	25,087 01
Specials,	1,525 78
Legacies,	13,950 65

Total, \$107,011 23

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$89,950 41
Receipts of the month,	17,234 33

Total, \$107,184 74

WOMAN'S BOARD FOR THE PACIFIC

Receipts for February and March, 1915

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA.

February and March.

Northern California Branch.—Campbell, 8; Martinez, 3.16; Oakland, First, 85, Gift of D. T. Curtis, 75, Plymouth, 30; Palo Alto, 15; Personal, 64.85; Paradise, 62 cents; Reno, Nev., 30; San Francisco, First, 85, Mission, 7.50; San Jose, 110; Stockton, 23.35; Sonoma, 6.25, 498 73
Special gift for Hospital Building, Lint-sing, Mrs. Chas. D. Blaney, 2,000; Mrs. Parke E. Simmons, 800, 2,800 00

March.

Southern California Branch.—Chula Vista, 6.80; Claremont, 156.47, Hathaway Club, 15; Compton, 5; Corona, 10; Escondido, 30; Etiwanda, 10; Highland, 20, Cradle Roll, 4.20; Hollywood, 5; La Canada, 10; Lemon Grove, 20; Long Beach, 45; Los Angeles, Berean, 10, Bethlehem, 5, First, 430.30, Garvanza, 20, Olivet, 3.52, Park, 15, Pico Heights, 35, Trinity, 6, Vernon, 90, Philathea Class, 1; Monrovia, 5; Ontario, 92, Light Bearers, 6.05; Pasadena, First,

190, Ruth Day Circle, 5, North, 23.33, West Side, 35, Young Woman's Aux., 2.50; Pomona, 65; Redondo Beach, 3; Riverside, 131.75; Santa Ana, 27, Cradle Roll, 1; Santa Barbara, 60; San Diego, First, 55, Logan Heights, 10; Sierra Madre, 13; Venice, Social Service Club, 10; Whittier, 25, 1,712 92

IDAHO.

Idaho Branch.—Challis, 3; Meadows, 2, 5 00

OREGON.

Oregon Branch.—Portland, First, 56.37, Sunday School, 3.85; Sunnyside, 10.85, 71 07

WASHINGTON.

Washington Branch.—North Yakima, 10; Seattle, Fairmount, 6, Keystone, 7.50, Pilgrim, Sunday School, 7.50, Prospect, 15; Spokane, Westminster, 35; Walla Walla, Sunday School, 25; Washougal, Sunday School, 4.75; Missionary Society, 4, 114 75

Total, \$6,579 64

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